AN

ECCLESIASTICAL

PROTESTANT HISTORIE,

OF THE HIGH PASTORAL

AND FATHERLY CHARGE

and care of the Popes f Rome, ouer the church of Britanie.

From the first plantinge of the Christian faith there, by S. Peter the Apostle, and his Disciples: continued in euery age, and hundred of yeares, by holy Bishops, and cleargie men, sent hither and consecrated by them, his Successors in the See Apostolicke.

Euidently deduced and proued by historicall narration, from the publisshed and priuiledged writings (to appease all protestants) of the most learned and allowed Englisſh protestant pretended Bisſhops, Doctors, Antiquaries, and others of that Religion.

Mementote præpositorum vestrorum, qui vobis locuti sunt verbum Dei. Obedite præpositis vestris, & subiacete eis, ipsi enim peruigilant, quasi rationem pro animabus vestris reddituri. Hebr. 13.

With licence, 1625.

ECCLESIASTICAL

THE GENERAL ARGVMENTS OF THE ENSVINGE HISTORIE: SERVINGE ALSO FOR A PREFACE, to the Reader, to declare the ſcope of the Author, and contents of the worke.

THE Catholick Author well acquainted with the proceedings of Proteſtants, in theſe times, and the controuerſies of them, to accept and allowe of nothing, but what is liked and allowed by them ſelues; and yet to make the world beleeue, they are Reuerencers of antiquitie, and would willingly embrace, and followe that, which was our firſt faith in any queſtion deliuered by the Apoſtles, & thence continued from them: the greateſt of all

beeing that who planted here first the holy faith, and since had cheifest commanding power in such things: Hee setteth historically downe from the best Antiquaries, and learned protestant writers of this contry, & other antiquities approued by them, the meanes and maner of our first conuersion vnto Christ, and by what spirituall cheife ruling authority this nation hath euer beene gouerned in such thinges, since then, vntill the conuersions of the Saxons by S. Augustine, and his associats sent hither by Saint, and pope Gregory, the first, after which tyme now aboue 1000. yeares, our protestants put it out of Question, and agree, that the power of the popes of Rome absolutely ruled here in such matters.

Therfore this historie of the first sixe hundred yeares, is diuided into sixe Centuries or ages, euery one conteyninge one hundred yeares. In the first, hee sheweth from those protestant Authors, and Antiquaries, how S. Peter that greate Apostle of Christ, both immediately by himselfe, and mediately by his holy disciples, first preached here, founded our church, consecrated for vs Bishops, preists, and other cleargie men, and ordey-

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ned all thinges thereto belonging: and how from this first institution by him, we euer had a continued succession of such consecrated parsons, vnto the more generall conuersion by pope Eleutherius in the daies of kinge Lucius after which time there can bee no question of such a succession of Bishops here. And how after the death of S. Peter vnto the end of the first hundred yeares, spirituall matters were ordered here by authoritie and direction from the see of Rome, and successors of S. Peter there.

In the second hundred of yeares, is proued by the same protestant authors, and their antiquities, how from the beginninge of that age, to the end thereof, all spirituall things were likewise managed here, by that see Apostolicke, more or lesse, as the times then permitted. And in the generall conuersion of kinge Lucius, and his kingdome, all eccleſiasticall businesses were done, and settled by iurisdiction of the popes of Rome, and their legats, directed hither by their authoritie, exercising here as ample iurisdiction spirituall, to the greate honor of this kingdome, as any pope of Rome may clayme.

Such was the estate of spirituall power, and proceedings here in the third, fourth, fift, and sixte age, or hundred of yeares also: in the later end whereof, S. Augustine was sent hither to conuert our aunceſtors the Saxons. In all which ages, and Centenaries of yeares, both the Kings, Archbishops, Bishops, and others, both Rulers, and Ruled in this kingdome, gaue as much priuiledge, and prerogatiue to the popes of Rome, as Catholicks now may doe, by their catholick Roman Religion.

In which tyme also, amonge all those christians which then liued here, those Bishops of Scotland, and Walles, who, as our protestants tell vs, and commend them for it, did onely or most oppose against the pope, his legates, and authoritie here, were those also, by the same protestants, which did much more intermeddle in princes affaires, then any popes, their legats, or such as were most obedient vnto, or Ruled by them. Which proceedings the Author doth in all places leaue to protestants relation, and medleth not with them otherwise at all. But soe much as with probabilitie in historie, hee may, mitigateth such matters, as

some

ſome proteſtants, euen with publick allowance of the proteſtant ſtate of Englād, haue boldly publiſhed to the world in that kinde: freely and before God proteſting, as hee neuer hitherto had any intermedlinge with the temporall affaires of Princes, but euer to his vttermoſt, did yeeld and render all dutie vnto them, praying for the ſafety, honor and preſeruation of his Soueraigne, and this kingdome, ſoe hee will euer continue the ſame moſte humble and dutifull affection.

Other particular Queſtions in Religion depend vppon this. Becauſe whoſoeuer in anie Religion hath the cheife chardge and cure, the particulars depend vpon his proceedings, whether it bee Pope, Prince, Superintendents, Presbyteries, or whatſoeuer, and ſoe beeing proued that from the beginninge of chriſtianitie in this kingdome, the Pope of Rome euer had cheife cōmaund & direction in Religious things. It muſt needs followe, that which proteſtants name papiſtrie, euer raigned here. But I vnderſtand there is a generall controuerſiall hiſtorie to bee ſhortly publiſhed, of all ſuch things in particular, from the firſt preaching of

the Gospell in this kingdome, which will giue, full a... ample satisfaction, in all such Questions.

THE FIRST CENTVRIE OR HVNDRED OF YEARES.

THE I. CHAPTER.

Wherein is briefly made demonstration by the best learned protestant Antiquaries, and others of England, that Saint Peter the Apostle first preached the faith, and founded the Church of Christ in this our Britanie.

TO bringe vs vnto a more certayne, and vndoubted knowledge, of the first preachers of christian Religion, in this kingdome, the best learned protestant Antiquaries wee haue, prescribe certayne Rules, and squares, to bee directed by to come vnto them, in their iudgment. *Matth. Parker. antiq. Britan. pag.* 1. *Godw. Conuers. of Brit. Holinsh*

linsh. hiſt. of Engl. Maſon. l. 2. c. 2. pag. 51. Theater of great Brit. l. 6. cap. 9. firſt they affirme, that the Britans receaued the faith, ſoone after the Aſcenſion of our bleſſed Sauiour, in the time of *Tiberius, Caius Caligula,* or *Claudius Emperor:* and they build this their aſſertion cheifely vppon the words of S. Gildas. *l. de Excid. & conq. Britan. c. 5. 6.* Who ſpeaking of things done here in Britanie, either in the time of Caius, or Claudius, addeth: *Interea glaciali frigore rigent Inſulæ, indulget ſua præcepta Chriſtus. In the meane time while theſe things were doinge, Chriſt doth afford his precepts to this frozen Iland.* In which place, hee rather meaneth the time of Claudius, then any other, as may eaſely appeare, to all iudiciall and equall readers of that auncient Author in the place alleadged, needles to bee inſiſted vppon, if wee will bee guided by our proteſtant directors, becauſe in their next Rules they ſhall make it euident.

It muſt needes in their opinion bee ſoe vnderſtood. For they deliuer for a ſecond Maxime, that this nation embraced, and was taught the Religion of Chriſt, by ſome one of the Apoſtles. Soe ſay their Arch-

Archbiſhop *Parker. in antiq. Britan. Bal. in act. Pontif. Rom. in Gregor. 1. Cambd. in Brit. Fulke Answ. to a Romish. cath. pag. 40. Powel. annot. in l. 2. Giral. Cambr. Itiner. Cambr. c. 1. Holinsh. hiſtor. of Eng. c. 21. pag. 102. Stowe hiſtor. in Agricola. Stow. ſupr. Godwyn ſupr.* their Biſhops *Bale, Godwyn,* their doctors and Antiquaries, *Cambden, Fulke, Powel, Holinshed.* Stowe, the Theater writers and others, inclining to this opinion, and ſome of them plainely teaching, with diuers of the auntient fathers, that the 12. Apoſtles deuided the world amongſt them, to preach the ghoſpell in, aſſure vs, that to ſpeake in their wordes, *The holy Apoſtles beeing diſperſed throughout the whole earth, did diuide the prouinces amongſt them, to preach the ghoſpell in; and it is deliuered plainely by ſundry auntient writers, that Britanie fell in diuiſion, amongſt the Apoſtles.*

The third and laſte generall Rule which theſe men aſſigne vnto vs, is, that mention is not made of any Apoſtle in any antiquitie to haue preached here, but onely of S. Peter S. Paul, and S. Symon Zelotes, none of all theſe alleadged proteſtants or any other, I reade doth ſpeake of any other, and amonge theſe

theſe one a proteſtant Biſhop and Antiquarie writeth in theſe termes. *Godwyn Conuerſ. of Britanie. cap. 1. pag. 2. I finde mention of three onely of the Apoſtles to haue beene in our Britanie, to wit, Peter and Paul, and Simon Chananaus, called alſo Zelotes.* For although ſome haue written that S. Iames preached in Ireland, and S. Philip in this next adioyninge Gallia Fraunce (which I haue at lardge refuted in other places) yett noe one hiſtorian to my remembrance, and reading, doth teach, that either of thoſe twoe, or any of the reſt, except thoſe three before ſett downe, were at any time in this Iland.

Theſe Rules of Proteſtants thus ſuppoſed, and allowed, it will with a ſmall labour, euidently appeare vnto vs, by theſe men, and all antiquities, that the moſte glorious Apoſtle Saint Peter was our firſt father, and teacher in Chriſt. For firſt concerning S. Paul, hee himſelfe, and other ſcriptures, and theſe proteſtants alſoe confeſſe, hee was none of the 12. Apoſtles, by whō the world was ſoe diuided, and though miraculouſly called by god before, yett not properly an Apoſtle vntill in the 13. chapter of the Acts of the Apoſtles, *v.* 2. hee was ſoe ordeyned:

as our

as our englisſh proteſtants by their conference of the firſt chapter and verſe of S. Paules Epiſtle to the Romans. *Rom. cap.* 1. *v.* 1. are Interpretors hereof, when the other Apoſtles had preached longe before, and otherwiſe alſoe executed their Apoſtolicke function.

Secondly it is euident by the ſame holy ſcriptures. *Rom.* 1. *c.* 1. *act. cap.* 27. 28. many Antiquities, and theſe proteſtants themſelues, ſoe clearely cõfeſſinge (*Theater of great Brit. lib.* 6. *Godw. Conuers. Parker. antiq. Britan.*) that S. Paul came not to Rome, nor any part neare Britanie, or theſe weſterne nations, vntill many yeares after S. Peter was both come to Rome, and this kingdome of Britanie had receaued the faith of Chriſt, at the lateſt in the time of Claudius according to theſe proteſtants by ſome Apoſtle as before, the firſt coming of S. Paul to any of theſe weſterne Regions, beeing longe after in the time of Nero, to whome hee appealed from the Iewes, and Feſtus, and ſoe was brought priſoner to Rome and ſoe continued two yeares, not going from thence to any other place. *Actor. c.* 25. *v.* 10. 11. 12. *cap.* 27. *&* 28. *v.* 30.

That

That S. Symon Zelotes ſhould bee the firſt Apoſtle that preached here, or was here at all, it is as vnprobable, or rather vnpoſſible by theſe proteſtants: for firſt diuers of them diſable him euer to haue beene here, *Stowe and Howes hiſtor. in Agricola Holinsh. hiſt. of Engl. l. 4. c. 5.* rather thinkinge, the place Britãnia, where ſome haue thought hee preached to bee miſtaken, and not to bee vnderſtood of this nation, or that Simon which is ſuppoſed to haue beene here, was not S. Simõ the Apoſtle, but ſome other of that name, as S. *Simon Leproſus*, or *Nathaniel*, alſo by ſome named Simon, which preached in theſe weſterne parts, namely in Fraunce, and not vnprobably here.

Secondly theſe proteſtants which would haue vs thinke S. Simon the Apoſtle preached here (*Menologie. Græc. in Nathan. Bar. in martyrol. Rom. 28. octob. Guliel. Eiſengr. centurie. 1. & alij.*) refer his beeing here vntil the coming of S. Ioſeph of Aramathia, coniecturinge that hee came with him, who came not hither vntil the yeare of Chriſt 63. when they graunt that Britanie had receaued the ghoſpell by an Apoſtle ſoe longe before, as is alreadie declared from them. *Parker*

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Antiquit. pag. 3. *Godwyn. Conuers. of Britanie pag.* 10. Thirdly (to make all sure) Such as haue taught that one S. Symon did preach in a place called Britannia; *Doroth. in Synops. Mænolog. Græc.* 6. *Id. May.* doe also affirme, that the same S. Symon suffered martyrdome, and was crucified in the same place, and they keepe the feast of his martyrdome vpon the tenth day of May. When concerning S. Symon Zelotes the Apostle, not onely the whole latine church, and all catholicks in the world, but Protestants also, both of England, and all other nations, in their most publicke seruice bookes, and kalenders of their churches, receaued and allowed by their parlaments, and highest Rules in their Religion, which all of them ar bownde to obey, and followe, doe celebrate the festiuitie of S. Symon Zelotes the Apostle, vpon the 28. day of October, aboue fiue moneths after, aud all iointly agree, in the historie of his life, and death, teaching hee neuer preached in any part of Europe, or neare our Britanye, and was martyred in Persia, diuers thousands of myles frō hence. *Martyrolog. Rom. die* 28. *Octobr. Breuiar. & Miss. Rom. eod. die. Bed. in Martyr. eod. die.*

Vsu-

Vsuard. & Ado eod. die. Protestant com. Booke and all their kalenders with their Bibles 28. of Octob.

Now there is noe other left to bee our first Apostle and Father in Christ but S. Peter, except some ignorant or willfull man, will alledge S. Ioseph of Aramathia, who though hee was noe Apostle, yett as some say, hee was sent hither out of Fraunce, by S. Philip one of the Apostles, and soe mediately the same S. Philip, though neuer here in parson, might bee our Apostle. I answere as before, that wee contend for the first Apostle, that either immediately by himselfe, or mediatly by his disciples, preached here, and founded our church, and not to exclude all Apostles in after times, from this kingdome, for I wil at leaste probably shew, that S. Paul was here, a little before his death in an other place; and there alsoe giue his due to S. Ioseph, and his holy company, in a far more honorable degree, then any protestant, or other one writer yet to my reading hath performed towards them; But S. Ioseph from whomsoeuer hee was sent, cominge hither but in the 63. of Christ, almost twenty yeares (as before) after this kingdome had receaued

ceaued the faith of Christ, neyther S. Ioseph, nor any of that holy fraternitie could bee the first preacher here.

And soe farr vnprobable or impossible it is, that by the Iudgment of our Englisʃh protestants, or others, S. Philip the Apostle ʃhould bee then in Fraunce to ʃend S. Ioseph hither, that hee was many yares before crucified, & soe dead by martyrdome in Phrygia at Hierapolis there, in Asia, as the common consent of antiquities, the whole-church of God, and the protestants of England, in the Rituall of their Religion, generally vsed and allowed by them, and all other protestants doe wittneſſe, and therfore keepe his festiuitie accordingly vppon the first day of May, in or about the 54. or 55. yeare of Christ, longe before S. Iosephs cominge into this part of the world. *Bre. Rom. 1. Maij. Martyrolog. Rom. Bed. Vſuard. Ado 1. Maij. Chryſoſt. hom. de 12. Apoſt. Abd. lib. 10. Metaphraſtes 14. Nou. Euſeb. l. 4. c. 24. Niceph. lib. 1. ca. 39. Pet. de Natal. l. 4. c. 107. Antō. part. 1. tit. 6. ca. 11. Eiſengr. contra. 1. Prot. Com. Booke and kalend. 1. Maij.* Therfore of neceſſitie, both Catholiks and protestants muſt needs acknowledge, that S. Peter the

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moſt worthie and bleſſed Apoſtle, was our firſt moſt happy father & maſter in Chriſt, which I haue made lardge demonſtration of in other places, and will for particulars bee more euident in the next chapter, and this whole hiſtory: an hiſtoricall truth ſoe teſtified by many authors, that Syr William Cambden, whome others therein followe, the beſt antiquary of this nation, writeth in many editions, *Quid ni crederemus? Why should wee not beleeue them. Cambden in Britania in diuerſe editionis Andree Cheſnee l 3. hiſt. d' Angleterre. Budley pag. 171.* Makinge S. Peters preachinge and foundinge the church of Chriſt here in Britanie a thinge ſoe certayne, that hee meruayleth any man of Iudgment can make doubt thereof. Therfore I may boldly vſe theſe wordes (and affirme them true) of a proteſtant Biſhop in the name of the reſt: *Wee should accompt it a greate glory to deriue the pedigree of our ſpirituall linage, from ſoe noble, and excellent a father as Saint Peter. Godwyn Conuerſ. of Britanie pag. 6.*

THE II. CHAPTER.

Where both the former is more manifestly declared, and in particular farther proued by these protestants, & antiquities by them allowed, what highest spirituall offices the same glorious Apostle, and his disciples performed here.

TO proue more amply what hath beene said of S. Peters beeing and preachinge here, and to shewe what hee did for the first foundinge of our church: A protestant Archbishop from diuers authorities writeth: *Whitgifts Answ. to the Admonition pag. 65. sect. 1. and def. of the Answ. pag. 318. The Apostle Peter did in euery prouince appoint one Archbishop, whom all other Bishops of the same prouince should obey.* An other with great priuiledge saith (*Sutcliffe Subuers. pag. 3.*) *Peter preached in one place, but hee there ordeyned Bishops and teachers and founded churches.* And to shew that all these and such benefits came to vs first from S. Peter and his holy see of Rome, among other Marcus Antonius de Dominis, now by the greate mercy of God

God a penitent in the catholicke church, when hee was in profession a protestant in England (*Marcus Anton, de Domin. de Repub. christian. l. 4. cap. 10. with publick priuiledg in England*) and a chosen champion for that Religion against the Pope by cheifest protestant authoritie in England, then testifieth: *Est caput Roma quatenus ab ea diffusum est euangelium in reliquas totius occidentis ecclesias, & in multas orientis, atque in barbaras etiam extra Romanum Imperium nationes.* Rome is the head of the church, in so much as from it the ghospell was diffused into the other churches of all the West, and into many of the East, and into barbarous nations also without the Romane Empire. And our. *Soueraigne kings speach in parlam. 1.* publickly protested of this church of Rome: *It is our mother church*: and consequently that it first brought vs forthe in spirituall christian birth, as mothers doe their natural children to the world and that wee, except wee will turne bastardly vnnaturall and disobedient children, doe owe and must performe all dutie and obedience vnto it, our most holy mother in Christ. And to further this our bounden dutie, the protestants

of England in their Theater. *of the Emp. of greate Britanie pag.* 203 *l.* 6. *c.* 9. *num.* 5. will helpe vs foreward whoe write in this maner: That S. Peter the Apostle preached the word of life, in this Iland, as to other gentiles hee did, for whome God had chosen him, that from his mouth they might heare the ghospell, as himselfe alleadgeth, and that hee here founded churches, and ordeined preists and deacons, which is reported by Simon Metaphrastes out of the greek Antiquities, and Gulielmus Eisingrenius in the first of his Centuries. Therfore this beeing written by soe learned and holy a man as S. Simon Metaphrastes was, and soe auntient aboue 700. yeares since, and out of such monuments and Authorities of the Gretians, as in his time were honored with the Title of Antiquities, this alone might content vs in this matter, as it hath already the best learned protestant Antiquaries of this nation.

But becausse allowance is giuen to the authoritie which cannot be denyed, becausse it is the maner of Protestants to mynce authorities, I will cite that holy auntient Father and Saint. *S. Sim. Metaphr.* 29. *die Iunij.* in his owne wordes which bee these. *Romã re-*

diit,

dijt, ex qua venit Mediolanum, & Photicen quæ sunt ciuitates in Continente. In quibus cum constituisset Episcopos & Presbyteros, venit in Britanniam. Quo in loco cum longo tempore fuisset moratus, & multas gentes non nominatas attraxisset ad fidem Christi, angelicam aspexit visionem, quæ dicebat: Petre, instat tempus tuæ resolutionis, & oportet te ire Romam: in qua cum mortem per crucem sustinueris, recipies mercedem Iustitiæ. Cum ergo propterea Deum glorificasset, & egisset gratias, & apud Britannos mansisset dies aliquot, & verbo gratiæ multos illuminasset, & ecclesias constituisset, episcoposque & presbyteros & diaconos ordinasset, duodecimo anno Cæsaris Neronis rursus Romam reuertitur. S. Peter by reuelation came to Hierusalem, at the death of the mother of God, then returning into Egipt, by Africk came againe to Rome. From whence hee came to Milane and Photice, which bee cities in the continēt: in which when hee had constituted Bishops, and preists, hee came into Britanie, where when hee had stayed a longe time, and drawne many nations not named, to the faith of Christ, hee had an Angelicall vision, which saide: ô Peter, the time of thy Resolution is at hande,

" and thou must goe to Rome, in which
" when thou hast suffered death by the crosse,
" thou shalt receaue the reward of Iustice.
" Therfore when hee had glorified God and
" giuen thankes for it, and remayned some
" dayes with the Britans, and illuminated ma-
" nie with the word of grace, and founded
" churches, & ordeyned both Bishops, priests,
" and deacons, hee returned againe to Rome
" in the twelueth yeare of the Emperor
" Nero.

Hitherto the very words of this learned Saint, soe precisely and particularly describeing the tyme and comming of that glorious Apostle into this Iland, & staying here, with his returne to Rome againe, that as noe man except an infidell will or can deny it, no Author of antiquitie or credit auouching halfe so much for either S Paul or any other Apostle to haue beene here at all: soe except wee of Englād wil shew our selues the most vngratefull, & disobedient to that our first, and most glorious Pastor, and parent, of all nations in the world except Hierusalē, Antioch and Rome, wee ar most engaged to honor and reuerence this most glorious Apostle & his Successors in his holy See: for neither

ther Pontus, Galatia, Cappadocia, Aſia, or Bythinia, which hee himſelfe particularly remembreth, 1. *Pet.* 1. *v.* 1. nor any other kingdome or nation mentioned in any Author of credit and Antiquitie, and to bee paralelled with him whom I haue cited, approued euen in this point with all Catholicks, and the moſte iudicious indifferently mynded and beſt learned proteſtants, can conſtantly affirme and proue, that they had receaued ſuch benefites and bleſſings from S. Peter, as this our Britanie, which to viſitt hee went ſoe farr, ſtayed therein ſoe longe, and enritched as with ſoe many and vnanſweareable graces and fauors: continuinge them ſoe longe, vntill he was admoniſhed from heauē to returne from hence to Rome, as before his cominge thither, hee alſo was as Metaphraſtes, *die* 29. *Iunij. S. Leo ſerm. de Apoſtol.* with others write, directed to come helpe vs in the weſt. And if wee will follow the Roman tradition. (*Baron. annotat. in* 9. *Maij in Pudente.* that) *Domus Pudentis erat primum hoſpitium S. Petri Romæ,* the houſe of Pudens was the firſt lodging of S. Peter of Rome, wee are more ſtrictly bound to Rome and Rome to vs, that beeinge the houſe of

our renowned chriſtian contrywoman Lady Claudia, as our proteſtant writers tell vs. *Matth. Parker antiq. Britan. pag. 2. 3. Godwyn Conuerſ. of Britanie. Cambd. in Britan. Theater of Brit. l. 6.* Now lett vs enquire and ſett downe in particular, ſoe neare as ſuch a deſolation and loſſe of Antiquities as England hath often ſuffered, will giue vs leaue, of this Archbiſhop and Biſhops in particular, which S. Peter conſecrated for vs, to found and begin the firſt hierarchicall order and Succeſſion in our primatiue church of Britanie.

Many Authors both auntient and later writers and of theſe late times, both catholicks and proteſtants, ar witneſſes that S. Ariſtobulus, one of the ſeauentie and two diſciples of Chriſt our Lord, was Biſhop of this our kingdome of Britanie. Dorothæus Biſhop of Tyrus (*Dorothæus lib. de ſeptuaginta duobus diſcipulis in Ariſtobulo.*) And the Mænologe of the Greekes are plainely of this minde. The firſt in his booke intituled *de ſeptuaginta duobus diſcipulis*, of the ſeauentie two diſciples, writeth: *Ariſtobulus ab Apoſtolo ad Romanos commemoratos Epiſcopus Britanniæ factus eſt:*

eſt: Ariſtobulus one of the ſeauentie two diſciples, of whom S Paul ſpeaketh in his epiſtle to the Romans, was made Biſhop of Britanie. And to putt vs out of doubt that hee did not miſtake, naminge Britania for Bythinia, as a proteſtant writer would ſeeme to expounde him, when hee writeth: *Dorotheus ſaith, Ariſtobulus, whome the Apoſtle to the Romans remembreth, was made a Bishop in Britanie, or Bithania. Stowe histor. titul. the Romans. in Agricola.* I thinke this man will hardly finde any Bythania in the world: wee reade of Bethania often in the Goſpels, and S. Iohn ſaith *cap.* 11. *v.* 18. *Bethany was nigh vnto Hieruſalem about fifteene farlongs off, as our proteſtants tranſlate and their note there vpon is: that is about towe miles. proteſt. annot. marginal. in c.* 11. 11. *Io. v.* 18. Which was too neare to Hieruſalem, to bee a Biſhops ſee, and the old prouinciall maketh mention of noe ſuch. And if by Bythania, hee ment the country Bythinia the Region of leſſer Aſia, againſt Thracia, and next Troas, which was alſo ſomtime called Bebrycia, after Mygdonia, and by S. Peter Bythinia in the Apoſtles time, and after, it is euident that Dorothæus

ment

ment it not, for in the next name which is S. Tyticus, hee saith, that hee was made Bishop of Chalcedonia of Bithynia. *Tyticus meminit & huius Paulus, primus Episcopus Chalcedoniæ fuit, quæ in Bithynia est. Doroth. supra in Tyticho.* Therefore of necessitie by this Author and the rest soe affirming it, without doubt, or any exception, S. Aristobulus needs must bee Bishop of this our kingdome of Britanie, noe other place then of that name fitt for a Bishop in the knowne world to apply it vnto.

And thus testifieth the auntient Mænologe of the greekes, with others, both catholicks and protestants of whome I haue here noted some. *Mænolog. Græcor. die 15. martij: Baron. annot. in martyrol. Rom. eod. die. Arnold. Mirman in Theatr. Conuers. gent. Auth. of the Exam. of the Calend. præfat. and in the 3. Conuers. Syr. Ed. Hoby counterf. pag. 48. Thom. Rogers vpon the Articles of Relig. articul. 36. pag. 197. Protest. Theater of Brit. l. 6. Cambden Belg.* That this holy Bishop was either consecrated here, or sent hither by S. Peter, wee may not question, beeing soe generally confessed by protestants before, that noe other Apostle did, or then could performe

forme that office. And if the Identitie of the name deceaueth vs not, this our holy Biſhop or Archbiſhop, was Father in lawe to S. Peter, his wyues Father, and Brother to S Barnabas the Apoſtle, ſent into theſe weſt parts by S. Peter: for as Simon Metaphraſtes writeth. (*S. Simon Metaphr. die 26. Iunij.*) *Accepit Petrus filiam Ariſtobuli fratris Barnabæ Apoſtoli, ex ea genuit filium vnum & vnam filiam.* Peter maryed the daughter of Ariſtobulus Brother of Barnabas the Apoſtle, and had by her one ſonne, and one daughter. *Martyrolog. Rom.* 15. *Marty. Godw.* And beeing called in the Romane Martyrologe as a proteſtant Biſhop truely telleth. *Apoſtolorum diſcipulus* the diſciple of the Apoſtles. *Conuerſ. of Brit.* It wholy diſableth him from beeing diſciple to S. Paul, whoe alone of the Apoſtles beſides S. Peter was in this kingdome, for the ſcriptures themſelues are wittnes. *Actor. cap.* 13. *v.* 2. 3. 4. that S. Paul was not an Apoſtle, vntill in the 13. chapter of the Acts of the Apoſtles, before which time by the proteſtants before, Britanie had receaued the faith, and probably S. Ariſtobulus was then a Biſhop, as many others of the 27. Diſciples were. And many ar called the diſciples

ciples of the Apostles which were peculiarly the disciples of S. Peter, the cheife Apostle, as appeareth in diuers places of the same Authority. *S. Aristo. Arch. of this our Britanie.*

And that this holy disciple of S. Peter, was not onely our Bishop, but Archbishop also in Britanie, I haue warrant both of Catholicks and protestants to auouche it; First if wee examine either by Dorotheus or any whomsoeuer writing of the residēcies of the 72. disciples of Christ, wee shall hardly finde any amonge them, which had not the dignity of that high callinge, yea hee relateth S. Aristobulus as a cheife amongst thē, & then beeing sent to this kingdome of Britanie soe greate & ample. And where as in other such kingdomes our protestants before assure vs, S. Peter ordeined an Archbishop, wee cānot doubt but in particular it was this his moste worthy disciple, as also the disciple of Christ, which first exercised by S. Peters assignement that Archie, and cheife pontificall order in this Iland.

Secondly, because wee reade it confidētly written, and from more auncient authoritie, that this holy disciple of S. Peter was not only our first Apostle, but here began and first foun-

founded the hierarchical order, of our Britiſh church, a thinge proper to that higheſt ſpiritual callinge. *Arnold. mirac. Theatro conuerſ. gentium in Britan. & Ariſtobulo. Britānia Straboni à Britone Rege nuncupata, primum Ariſtobulum, ſiue illū cuius meminit S. Paulus, quod Dorothæo probatur, ſiue aliū vnū certe ex 72. diſcipulorum claſſe Apoſtolū eſt nata. Deinde Fugariū & Damianū, qui ordinem Hierarchicè Eccleſiæ iſtic fundatæ ab illo inchoatum conſtituerunt ſanxeruntq; more nimirum Apoſtolico.* Britania ſo named by Strabo of Kinge Brito or Brutus, had for the firſt Apoſtle therof Ariſtobulus, either him, whome S. Paule remēbreth, which Dorotheus approueth, or an other, ſurely one of the order of the 72. diſciples, after that Fugarius (Fugatius by others) and Damianus, whoe conſtituted & confirmed by Apoſtolick maner the Hierarchical order begun by him of the church founded there. Where wee ſee S. Ariſtobulus, the firſt founder of the Hierarchicall order in this church of Britanie: a thingewhich as al proteſtāts againſt the puritans, maketh the peculiar office of an Archbiſh. *Whitgift answ. to the admonit. Bridges eccleſ. gouern. Bilſon againſt the purit.* Couel, Downam, Barlowe &c.

Thirdly

Thirdly, Theſe proteſtants of England, eſpecially the vniuerſitie of Cambridge by their choſen champion Mr. Thomas Rogers for defence of their Articles of Religion of Proteſtants, writing (to vſe his wordes) by the lawfull authoritie of the church of England, allowed to bee publicke. *Thom. Rogers booke of the faith of England pag.* 1. doe playnely ſaie, that S. Ariſtobulus, was Archbiſhop in this our Britanie. Thus hee writeth in the name of Engliſh proteſtants and by their warrant. *Rogers ſupra artic.* 36. "*pag.* Albeit the Termes and Titles of Archbiſhops we finde not, yet the ſuperioritie "which they enioye, and authoritie which "Biſhops and Archbiſhops doe exerciſe, in "orderinge and conſecratinge of Biſhops, and "eccleſiaſticall miniſters, is grounded vppon "the word of God: for wee finde, that in the "Apoſtles daies, how themſelues both were "in dignitie aboue the Euangeliſts, and the "70. diſciples, and for authoritie both in and "ouer the church, as twelue patriarches, ſaith "Beza, and alſoe eſtabliſhed an eccleſiaſticall "heerarchie. Hence came it, that biſhop was "of Hieruſalem Iames; of Antioch Peter; of "the Aſian churches, Iohn; of Alexandria marke;

marke; of Ephesus and all Asia, Timothie: of all Creete, Titus; of Philippos Epaphraditus; of Corinth and Achaia, Apollos; of Athens Dionisius: of Fraunce Crescens; of Britanie Aristobulus. *Beza in act. Apost. 1. 2. D. Chrisost. in Act. Homil. 33. 2. Hieron. in Gal. Euseb. D. Hieron. ad Euagr. D. Hier. in 2. Tim. 1. Theod. arg. in epist. ad Tit. Theod. in epist. ad Phil. Euseb. lib. 2. Dorotheus in Apostol. Synops.* Where we see S. Aristobulus not onely ioyned in ranke, and dignitie of spirituall preeminence, with the Euangelists, and Apostles themselues, but with the generall authoritie of the protestant church of England, plainely declared to bee the first founder of ecclesiasticall hierarchie, and Archbishop of this our Britanie. And to giue euident testimonie, that in their iudgement this nation of the west, both deriued the succession of the Bishops thereof from S. Peter and Aristobulus, and neuer wanted by such vntil these dayes, they thus conclude in this matter, *supra pag.* 197. 198. Finally from the Apostles dayes hetherto neuer wanted a succession of Bishops neither in the East, nor Weste churches, soe prouidēt hath the almightie beene for the augmentation

tion of his glorie, and people, by this kinde, and callinge of men. And thus much for the first Archbishop of Britany ordeyned by Saint Peter.

Now to come to speake of the Bishops hee consecrated and ordeyned for vs, although it is precisely proued before, that such there were: *Episcopos ordinauit*. S. Peter ordeyned Bishops here in Britanie for vs, and euery Archbishop which is cheife of Bishops, such as S. Aristobulus was vnto vs, doth necessarily inferr, and proue some Bishops subordinate, and vnder, els hee could not bee the cheife, and principall; for euery Archbishop inferreth necessarily some Bishops or Bishop vnder him their cheife in that callinge. Diuers Antiquities of Glastenbury, *apud Capgrau. in S. Ioseph*, affirme, that one of the holy company of Saint Ioseph of Aramathia, namly his sonne *Iosephe* was a Bishop, which if so it was, hee must needes bee subordinate to S. Aristobulus. And yett if I would sett downe vncertayne thinges, I might place our holy Bishoppe and marty S. Angulus, in or neare this time, with much more probabilitie then some without any authoritie I can finde, referr him to the dayes of Diocle-

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tian his persecution: or say that S. Martine, to whome the christian Romans, builded & dedicated the church at Canterbury, was a British Bishop, and in this time; for that such a S. Martyne a Bishop there was about those dayes, there bee many testimonies, and that hee was consecrated by Romane authoritie; and soe aunciently to proue it probable, hee was a Britanie, that the auntient Manuscript of Radulphus de Diceto deane of London, or whosoeuer Author of *Abbreuiatio chronicorum*, saith, that it was builded in the time of kinge Lucius, for speaking of the time of that our first christian kinge, hee affirmeth. (*Abbreuiatio chronicorum in Lucio. M.S*) *Tunc constructa est extra Cantuariam ecclesia Sancti Martini:* then the church without Canterbury dedicated to S. Martyne, was builded. As diuers also were to S. Peter, our moste glorious Apostle. One I finde consecrated by S. Peter or his successor at Rome, which was both a Britanne, and liued and died a Bishop here in the time of S. Aristobulus, a Germane writer calleth him Achates, but I take not that to bee his name, hee was one of the happy companions of S. Beatus our noble contryman consecrated at Rome, of

whome I will speake more when I come to that glorious man, when I haue first entreated of the consecration of S. Mansuetus a renowned Bishop, borne in this Iland, consecrated by S. Peter himselfe.

This man, as many antiquities say, was *natione Scotus, by contry a Scot*, of the north part of this kingedome, made Bishop by S. Peter, whose disciple hee was before, and sent into these parts, or consecrated by him here, and made Bishop of Tullū in Lorrayne. *Tullenses habuere Apostolū, suaque in Christum fidei primū Antistitem S. Mansuetum S. Petri Apostoli discipulum, S. Clementis Collegā origine Scotū.* (*Arnold. Merman. in Theatro Conuers. gentiū in Metensib.*) The inhabitants of Tullum (saith Arnoldus Mermannius) had for their Apostle and first Bishopp of their faith in Christ, S. Mansuetus a disciple of S. Peter the Apostle, the fellowe of S. Clement, a Scot by birth. An other citinge alsoe for Authors Antonius Democarez, and Petrus de Natalibus, saith: (*Guliel. Eiseng. centenar. 1. part. 1. dist. 3. pag. 56. Petrus de Natal. l. 11. c. vlt. Anton. Monchiacen. Democh. l. 2. de Miss. contr. Caluin. c. 33.*) *S. Mansuetus, natione Scotus, ex nobili prognatus familia Simonis Barie-*

mo Apostolorum Coryphaei discipulus, socius B. Clementis Episcopi Mettensis, à Petro Leucorum in vrbe Tullensi primus Antistes consecratus est anno Christi 49. Tiberio Claudio Cæsare Augusto. In the 49. yeare of Christ in the Empire of Claudius S. Mansuetus a Scot by contry, borne of a noble family, disciple of S Peter cheife of the Apostles, companiō of S. Clement Bishop of Metz, was By Peter consecrated the first Bishop in the citie of Tullum.

Mermennius, before cited saith, (*in Theatro conuers. gentium.*) that Saint Clement whose companion this our contrye man Saint Mansuetus was, was Bishop of Metz in, or about *the 40. yeare of Christ, in the tyme of Caius Caligula Emperor: Metensibus fidei Religionisque Antistes fuit S. Clemens Romanus, anno & quod excurrit 40. Caio Caligula Imperatore, S. Petro pontifice maximo.* But to admitt, that S. Mansuetus was not made Bishop by S. Peter vntill the 49. yeare of Christ, and was noe Bishop, but an assistant of S. Clement, at his first sendeing by S. Peter of him to Metz, yett to haue a Bishop of our nation, and consecrated and sent to forreyne parts by the cheife Apostle, is an

inuincible argument, that both S. Peter was the first founder and father of the Brittans birth and life in Christ, disposed of all spirituall affaires here, longe before the cominge of any other Apostle, either into this kingedome or part of the world to conuert it, and left at that time diuers Bishops in this contrie, or fitt for that moste holy order: otherwise hee would not haue sent S. Manſuetus of this contrie forth of Britanie, to execute that high dignitie in a straunge nation, such as *Lorrayne*, where *Tullum* is, then was, and still is, to this Iland. And this I may more boldly write, by a consequent and concluded leaue, and warrant from our Protestant Bishops, and other such Antiquaries, whoe in their greate Theater of Britanie giue vs diuers graunts, and Rules to leade vs, both to soe tymely a beeing of Saint Peter in this kingedome, & his disciples preaching here, & both claiming & exercising such powerable iurisdiction and authoritie here, as I haue related from others. First they write in these words. (*Theater of greate Britanie lib. 6. cap. 9. §. 5*)

If Peter were here at all (which they graunted and is demonstrated by them before)

fore) it was before euer he went to Rome, and the ghoſpell was preached here, before it was in Rome, if Peter were the firſt, as ſome hold, that preached there, both which may bee more probable. Againe thus they write (§ 7.) It hath paſſed with allowance amonge the learned Senate of our Antiquaries, that when Claudius began to banniſh and perſecute the Chriſtians in Rome (which they think to bee before this time of S. Manſuetus beeing Biſhop of Tullum) many Romans and Britans beeing conuerted to the faith, fled thence into theſe remote parts of the earth, where they might & did, more freely enioy the libertie of their profeſſions. And from this Sanctuarie of ſaluation, the ſad lamenting Lady Pomponia Græcina, the wife of Aulus Plantius, the firſt Lord lieutenant of Britanie brought that Religion, whereof ſhe was accuſed and ſtood indited vppon life and deathe, which was noe other then the Chriſtian profeſſion. And to interpret themſelues more clearlye where (as they hould) this greate Lady the Lord Lieutenants wife was conuerted, thus they ſett downe their marginall direction concerning this matter.

Aulus Plantius his wife became a christian in Britanie.

Now to assure vs how soone it was, that S. Peter and his disciples had made soe happie an entrance, and wrought soe glorious effects in this our kingdome, these very Protestants tell vs. That *Aulus Plantius* was sent hither out of germany, with an army the second yeare of Claudius, which was (as some Protestants write) in the 44. yeare of Christ, by others the 45. and stayed here but a short time, returninge to Rome and triumphing there, for his victories ouer the Britans, in the yeare of Christ 49. and then in the yeare 50. *Publius Ostorius Scapula was Proprator here.* (*Theater supr. lib. 6. c. 6. pag. 193. Protestants in Festis Regum an. Dom. 44. Claudij 3. Stowe and Howes histor. an. D. 45*) By which accompt of these Protestants themselues, this lamentinge Lady *Pomponia Græcina*, by them here conuerted to the faith of Christ, and all her christian company, as chaunceth in such cases at soe greate parsonadges conuersion, and many other christians of the Britans, which they say were then conuerted by those disciples of S. Peter, or by himselfe, (noe others then beeing here) must needes

bee

bee conuerted before, or in the 49 yeare of the Incarnation of our Sauiour, in which as I proued before, our contryman S. Manſuetus, was ordeyned Biſhop of Tullum by S. Peter, which was 14. yeares before the cominge of S Ioſeph of Aramathia hither, by all antiquities, and diuers by the ſcriptures themſelues, before S. Paul came to Rome or any weſterne nation.

And if wee may beleeue the Proteſtant writers of the Theater, they make the coming of S. Paul to Rome, longe after, writing in theſe wordes. (*Theatr of greate Britanie ſupr. l. 6. §. 7.*) *Paule came not to Rome till the tenth of Nero*. When both by them and the ſcriptures, hee was a priſoner two yeares, and could not depart from Rome. Which maketh theſe Proteſtants reckoning 16. or 17. yeares after the conuerſion of ſoe many in Britanie, and conſecration of S. Manſuetus that holy Biſhop by S. Peter. And to proue further vnto vs, not onely that theſe firſt chriſtians of Britany were conuerted by S. Peter, but that others of this our nation, were euen at this time, conſecrated preiſts, and Biſhops alſoe by S. Peter, theſe Proteſtant Biſhops and others, hauing immediatly

ſpoken before of the conuerſion of Lady Pomponia Græcina here in Britany in or before the 49. yeare of Chriſt, they proceede in theſe wordes. (*Theater of the Empire of great Britanie l. 6. §. 9. B. Rhenan. in hiſtory of Germany. Pantaleon.*) And much about
"theſe times, as B. Rhenanus in his hiſtory
"of Germany, Pantaleon, and others doe re-
"porte, one Suetonius a noble mans ſonne in
"Britanie, conuerted to the faith by the firſt
"planters of the ghoſpell in this Iland, and af-
"ter his Baptiſme called Beatus, was ſent by
"the bretheren from hence, vnto Rome to
"bee better inſtructed, and further directed
"by Saint Peter himſelfe. And returninge
"through Suitcerland, found ſuch willingnes
"and flockinge of the people to heare, and re-
"ceaue the doctrine of Chriſt, that hee there
"ſtayed, and built an oratory not far from the
"bake Thun, & neare the Towne called Vn-
"derfewen, where in preachinge and prayers,
"hee employed his time to the day of his
"death, which happened in the yeare of gra-
"ce 110.

Hitherto the words of our engliſh Proteſtants, of this glorious and renowned man, far exceeding thatwhich they giue him here:

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for as their Author Henricus Pantaleon. (*de viris Illuſtr. Germaniæ part.* 1 *p.* 114. a German Proteſtant writeth plainely of him, that hee was, *the Apoſtle of Heluetians. S. Beatus Heluetiorum Apoſtolus*. Which Title and name none but puritans of anie Religion will giue to any but Biſhops, and none but ſuch which onely haue power to conſecrate preiſts, (without which a true church cannot bee) can either bee, or truely called their Apoſtle. And that this holy Biſhop of Britanie though hee ſtaied moſt in Heluetia, yet that hee was principally ſent to bee a Biſhopp in Britanie by Saint Peter, it is euident by theſe Proteſtants before, teſtifyinge that hee was returning into Britanie, and ſoe cheifely directed by Saint Peter: (*Pantal. ſupra Stamph. lib. 7. de Sanct.*) Which Pantaleon with Stamphius and others doe more plainely witneſſe, ſaying. *S. Beatus ille nobilibus parentibus natus ex Britannia, in patriam rediens &c.* S. Beatus borne of noble parents in Britanie, returninge into his contry: and adding of him, *omnia bona pauperibus diſtribuit*: hee diſtributed all his goods to the pore: muſt needes bee in Britanie, where of theſe his goods he was to make

make distributor of them. And these Germā historians tel vs, that hee had an other companion sent and directed with him, from Rome by S. Peter or his authoritie there, and beeinge alsoe a Britaine returned hither, beeing consecrated Preist or Bishop by the same authoritie, and at the same time.

So that wee see by these Protestants themselues, that soe longe as S. Peter liued, the Bishops and Preists of Britanie were consecrated by him in this contry, and in his absence hence went vnto Rome for their consecration, and to bee directed by him. This other companion of S. Beatus, borne in this kingdome, and consecrated at Rome by S. Peter, and returninge hither, where for any thinge wee reade otherwise in histories, hee continued in preaching all his life, and died here, some Germane writers haue named *Achates*. (*Anonymus apud Beat. Rhenan. de Reb. Germ. l. 3. pag. 172. Rhen. supr.*) Whether that was his true name or noe, it is not materiall to my purpose to question here: the historie it selfe in germany beeing soe certainely and generally receaued, that it is, and aunciently was published, printed, and painted in their churches there. *Hæc histo-*

hiſtoria non ſolum picta eſt in templis ac ſcripta, ſed etiam typis expreſſa: of this hiſtorie mention is made, eſpecially of S. Beatus in the Romane Martyrologe, S. Beda, Vſuardus, Molanus, Gulielmus Eiſengrenius, the Antiquities of Heluetia, and expreſſely in the auncient monuments of the church of Conſtance, and others. (*Martyrolog. Rom. 9. die Maij. Beda Vſuard. & Mol. ab Guliel. Eiſ. centur. 2. part. 5. Annal. Helu Monument. Eccle. Conſtant. Baron annot. in Mart. Rom. 9. Maij.*) neyther can wee thinke that theſe two holy Biſhops or preiſts of this kingedome of our Britanie were ſingular in this, but that wee had more ſo conſecrated, and directed from Rome beſides them, and needed not Biſhops and paſtors here, otherwiſe S. Beatus would not haue ſtayed moſte of his time in Heluetia, forth of his contry, nor S. Peter his conſercator and director, & our Apoſtle by theſe Proteſtants before, giuen allowáce vnto it.

Neyther had S. Beatus *beene ſent* (the words of our Proteſtants and Pantaleon alſoe) *by the brethren from hence vnto Rome to bee better inſtructed and further directed by S. Peter himſelfe.* (*Theater, and Pantal. ſupr.*)

But

But that the Brethren and Christians here depended of Saint Peter, and accompted it both their dutie, and honor to this nation, to haue their spirituall Guides, Bishops, and Preists consecrated and directed by him, and his Apostolicque supreame power and commaunde, in Religious thinges.

Now lett vs returne to S. Peters beeinge here in Britanie; whereof I haue spoken before, how to supply all spiritual wants of this kingedome, and founde our church, *in Britannia longo tempore fuit moratus*, he stayed in Britanie a longe time, as the greeke antiquities remembred vnto vs by our Protestāts haue told vs: and to expresse his greate loue, & care, to this & other western natiōs, more particularly comended to his chardge, this longe time was soe longe, and his loue to vs so greate, that as both S. Simō Metaphrastes, and Eusebius Pamphili in some booke not now, but in the time of Metaphrastes extāt, and by him constantly cited, say: *S. Peter stayed at Rome, and in Britanie, and the cities of the west, three and twentie yeares. Eusebius Pamphili dicit Petrum viginti tres annos trāsegisse Romæ, & in Britannia, & in ciuitatibus quæ sunt in occidente.* (*Simon Metaphrastes*

die

die 29. Iunij. Eusebius Pamph. apud eund. supr. Surius 29. Iunij.) allotinge onely as it seemeth the rest of the 25. yeares which is commonlie said, the time of his beeing at Rome and these parts, to his Iorney in the east, at the time of the migration of the B. Virgin our Lady forth of this world. Which is confirmed by some of our Protestant antiquaries of England in these words. *This yeare 70. beinge the fourteenth yeare of Nero Bassus and Tuscus, beeing then Romane Consuls, the holy Apostle S. Peter hauinge accomplished his preachinge, in the west parts, returned to Rome, where hee preached agayne, as hee did before.* (*Ioh. Stow and Ed. Howes histor. titul. Romans in Iulius Agricola.*)

And before his departure hence, as I haue allready remembred, besides S. Mansuetus, S. Beatus and such as hee consecrated Bishops of our nation in forreyn places, or for them out of Britanie, hee ordeyned here, and for this kingedome Bishops, Preists & Deacons. *Apud Britannos Episcopos, presbyteros & diaconos ordinauit.* Who these Bishops in particular were, I reade noe man precisely to sett them downe, yett if wee will followe the antiquities of Glastenbury say-

ſaying that S. Ioſephe the ſonne of S. Ioſeph of Aramathia was a Biſhop, as both Catholicks and Proteſtants allowe them in other things: I craue pardon probably to write, that he was one of them which S. Peter conſecrated here.

Firſt, becauſe as is graunted, before S. Ariſtobulus our Archbiſhop, vnto whom S. Ioſeph, whether Biſhop or noe, was ſubiect, was ordeyned by S. Peter. Secondly becauſe S. Ioſeph is named a Biſhop, and yet in probable iudgmēt none when hee came hither, with his Father S. Ioſeph, for by the ſame and all other antiquities and hiſtories of that matter, S. Ioſeph his Father noe Biſhop, was the Abbot or Superior of all that company, yet neither Catholick nor Proteſtant will eaſily inſtance that Biſhops, by order and Sacrament Superiors, were or might bee Inferiors or ſubiects to any of Inferior degree.

Secondlie there is noe poſſibilitie by any authoritie, that I finde at all, to ſurmiſe that S. Ioſeph was a Biſhop before his cominge hither, but the wordes of the antiquitie which ſay of him: *that Ieſus conſecrated him Biſhop before in the citie Sarath: Quem Dominus Ieſus prius in ciuitate Sarath, in Epiſcopum*

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consecrauit. (*Antiquit. Glast. apud Capgrau. in S. Ioseph ab Aramathia.*) Which noe Protestant will or may by their Religion say, was a true and reall consecration, but rather propheticall, what should bee done, by orderly consecration after. For this vision was longe after Christs Ascension into heauen, where all Protestants of England euer since, imprison him to keepe him from being present in the B. Sacrament of the altar.

Thirdlie they and all others generally denie such extraordinary proceedings, where an ordinary and vniuersall order, as in this case is appointed by Christ himselfe. Wherfore S. Paul himselfe that vessell of Election, and extraordinary Apostle, though miraculously conuerted, chosen, and called, yett bee neither was actually a christian without externall baptisme, nor a Bishop but by Imposition of hands, and ordinary consecration. And wee reade of S. Sampson, our holy Archbishop of yorke, that before hee was a Bishop, *S. Peter, S. Iames, and S. Iohn appeared vnto him saying*: (*Io. Capgrau. in S. Sampsone Episc. & Confessore.*) *Our Lord Iesus Christ hath chosen thee for a Bishop, and sent vs to consecrate thee: whom when they had*

con-

conſecrated with benediction, they diſappeared out of his ſight. Nocte quadam vidit ſe denſiſsimis candidatorum turmis circundari: & tres Epiſcopos veſtibus aureis ornatos, cum illo eccleſiam ingredientes orare, cuius vnus illorum ab ipſo inquiſitus, qui eſſet, ait. Ego ſum Petrus Chriſti Apoſtolus, & hic frater Domini Iacobus, & Euangeliſta Ioannes. Dominus Ieſus Chriſtus te ſibi in præſulem elegit, & te conſecrare nos miſit. Quẽ cùm benedictione conſecraſſent, ab eius oculis elapſi ſunt. And yett neither S. Sampſon nor any other tooke this for a reall conſecration, but onely figuratiue of that which was after to bee done by the holie externall rite of the church of Chriſt; vntill as wee reade in the ſame hiſtory, our holy Archbiſhop S. Dubricius vpon the apparition and meſſage of an Angell did *truely and really, externally conſecrate him a Biſhop: nec multo poſt Angelus Domini beato Dubricio apparens, Sampſonem ordinari Epiſcopum præcepit.* (*Capgr. ſupr.*) Soe I might exemplifie in many ſuch caſes, only propheticall and figuratiue, what ſhould afterward bee done, and not what was then effected.

Therfore if S. Ioſeph was a Biſhop as that antiquitie perſuadeth, by that figuratiue viſion,

sion, & not cõsecrated before hee came into Britanie, as is shewed before, & wee reade of no other which at that time made, & consecrated Bishops but S Peter, I may probably at the leaste affirme, that S. Iosephe was one of them which S Peter at his departure hẽce, (S. Iosephe beeing certainely here at that time) was consecrated Bishop by Saint Peter here in Britanie. And when I finde both Catholicks and Protestants affirme, (*Martyrol. Angl. 7. die Februarij. Drekin Almin. an.* 1620. *7. Feb. with others.*) that S. Angulus was our Bishop of London & martyr, and yet noe historiã, Catholick or Protestãt, putteth him in the nũber of them which were Bishops there after the time of K. Lucius, but quite leaue him out of that catalogue, as appeareth by our Protestants Harrison, Godwyne, Stowe & others which with al diligẽce they could, haue collected the auncient Bishops of London, I must needs drawe him to an higher time then that of kinge Lucius was, before which noe consecration of Bishops in Britany was, or is so memorable as this by S. Peter the Apostle (*Harris. descript. of Brit God. Catalog. of Bishop in London 1. Stowe and Howe. l. hist. Lucius Iocelin of Furnes l. de Episc. Brit.*

And to end here the Relation of S. Peters proceedings in Britanie, wee haue clearly, deduced, with the allowance of our beſt Engliſh Proteſtant Antiquaries, and other Authors by them approued; That S. Peter Prince of the Apoſtles, was our firſt Father in Chriſt, and renowned Apoſtle, both immediately by himſelfe, and his holy diſciples; That hee performed here all cheife and eminent paſtorall duties and offices, when our Emperors with our Lieutenants here, as alſo all our Kings were pagan Infidels; That hee ordeyned and conſecrated for vs Biſhops, preiſts, and other clergie men, and founded churches to the honor & Religion of Chriſt, and the honor of his bleſſed Mother S. Mary the Virgin, (few other chriſtian Saints then deceaſed) as that of Glaſtenbury not ſoe dedicated without his approbation, beeing cheife in ſuch affaires. Hee conſecrated other Britans out of this nation, exemptinge them from the pagan ſeruice of thoſe ſuch remembred princes, hee ſent them by authoritie to preach the ghoſpell, in other contries, hee or his diſciples conuerted Pomponia Græcina the Lord Lieutenants wife of Britanie, as theſe Proteſtants haue proued, and

many

many in the like caſe, their husbands continuing in their infidelitie, and contradiction, and many husbands and children, the wiues and parents not allowinge, as ſeruants in reſpect of their Lords and maſters, and Subiects in regard of ſoueraignes.

I, a Catholick Preiſt, now demaund of the beſt learned Proteſtāts Biſhops of England, whether theſe proceedings and prerogatiues in that moſte glorious Apoſtle, and his worthie diſciples, our firſt Maſters in Chriſt, were not as greate and ample, as the renowned Preiſts and Catholicks of this kingedome now attribute, and giue to the Popes of Rome his Apoſtolicke Succeſſors? Wee whoe haue reade moſte, and ſuffered much for this cauſe, cannot ſee the difference, or finde inſtance of diſparitie, except in number of parſons, leſſe or greater quantities of groundes, and ſome improportions in ſuch thinges, which make noe eſſentiall diuerſitie, for otherwiſe wee haue beene told by the beſt learned Proteſtants with others, that S. Peter and his diſciples did manifeſtlie and directly transfer and chaunge thoſe parſons, places, and propertie of thinges of this our Britanie from a temporall, to al ſpi-

rituall vse, from the commande (except in temporall dutie) of the presēt Emperors, Lieutenants, Kings, and Soueraignes alienated from Christiā Religion, to the cōmande of Christ, his Religion, our moste holy Apostle and his disciples, by his authoritie soe directinge.

THE III. CHAPTER.

How in the rest of this first Hundred yeares of Christ after Saint Peter, The Apostolicke See of Rome, still continued and exercised this supreame spirituall power in Britanie.

IT is a question, not onely amonge Catholicks (but some Protestants also) whether S. Linus & Cletus were Popes after S. Peter, or onely Suffragan Bishops, as soe ordeyned by him at the first. And Pope Leo the second an holy Saint, with there nowned of our Historians to omitt others, S. Marianus & Florentius Wigornienſis, say plainely: *Si Petrus Apostolorum princeps adiutoris sibi asciuit Linum & Cletum, non tamen pontificij potestatem eis tradidit, sed Clementi successori suo.* If Peter

Prince

Prince of the Apoſtles, did take Linus and Cletus to bee his Adiutors, yett hee gaue not them the Papall power, but to Clement his ſucceſſor. And Linus and Cletus did nothinge by their owne Lawes and power as popes, but only ſoe much as was commaunded them by S. Peter. (*S. Leo 2. in epiſt. decretal. Marian. Scot. lib. 2. atat. 6. Florent. Wigor. in Siluan. & Otho Conſul. Robert. Barns in vit. Port. Rom. in Linum.*) Therfore to omitt doubtfull and vncertaine thinges, and to come next to S. Clement whoe moſte certainely by all Catholollicks and Proteſtants was Pope of Rome nominated by S. Peter: (though Baronius and others whom he alleageth are of opinion that S. Clement yeelded his right, and did not exerciſe the office of ſupreame paſtour til after Linus and Cletus, yet who in S. Peters life him were his Coadiutors & after his death his ſucceſſors before S. Clemẽt, (*to 1. Annal. p. 742. 743. 744. 745.*) before any other: *by this Pope, Doctors were ſent into the weſt* (as our Proteſtants tell vs (*Margin. annot. vppon Matth. Weſtm. an. 94. Matth. Weſtm ſupr.*) in greate numbers, as *S. Denis, Nicaſius, Taurinus, Trophimus, Paulus Narbonenſis, Saturninus, Martialis, Gratianus,*

Iulianus, Lucianus, Firminus, Photinus all Biſhops, & they add S. Regulus. Whome although they ſetle thē with their Biſhoprickes in Fraunce, yett it proueth the power & ſpirituall commaund of that holy pope, to haue extended it ſelfe aſwell to this kingdome, one and the ſame reaſon beeing for, and againſt them both.

But wee finde diuers Authorities both late and auncient to induce vs, to conſent that ſome of theſe named holy Biſhops, ſent at this time, by S. Clement, were ſent by him into this kingdome of Britanie, namely S. Taurinus and S. Nicaſius: and that S. Taurinus was Archbiſhop or Biſhop of yorke. Amonge others, William Harriſon a Proteſtant hiſtorian. (*In deſcript. of Britanie. pag.* 23. *Chronolog. ibid. an.* 141.) produceth an Antiquitie that ſoe affirmeth: whereuppon hee writeth in this maner: *Whether Taurinus Biſhop ouer the congregation at yorke, were one of the nyne ſchollers of Grantha Cambridge ſpoken of in the chronicles of Burton, I doe not certainely finde.* But certayne it is, that Walterus Rollewink in his hiſtory *faſciculus temporum.* (*an.* 94.) ſaith. *S. Taurinus was Epiſcopus Eboracenſis, Biſhop of yorke,* which is here

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in Britanie: and ſoe not Ebroicenſis in Fraunce, where the ſame or an other of that name was Biſhop about the ſame time And an other late writer. (*Harris Theatrum. l.* 1.) in his manuſcript hiſtory, alleadging both S. Antoninus and diuers others, ſaith: *diuers haue written that both S. Nicaſius and Taurinus were here in Britanie, and for S. Taurinus, S. Antoninus ſaith, that S. Taurinus: filiam Lucij Regis Britanniæ à morte ſuſcitauit. S. Taurinus did raiſe from death the daughter of Lucius, Kinge of Britanie.* (*S. Antonin. hiſt. part.* 1. *titul.* 6. *cap.*) Which directly proueth, that S. Taurinus was here in our Britanie, & this Kinge Lucius for certaine, was eyther hee that liued to receaue the faith of Chriſt publickly in the time of Pope Eleutherius, beginning his reigne in the yeare of Chriſt 124 (*Matt. Weſtm. an.* 124.) or Lucius Antenous the Romane præfect in Britanie called there vppon. *Rex Britanniæ*, Kinge of Britanie, as well hee might, preſcribinge lawes vnto vs in Britanie as Hector Boethius. (*Scotor. hiſt. l.* 5. *fol.* 76. 77. 78.) with others witneſſe: and was reſident at yorke in the time of the Emperor Adrian, when and where S. Taurinus is ſuppoſed to haue beene Biſhop

and wrought this miracle. For S. Anacasius beeing sent hither by S. Clement, they which teach soe. (*Harris supr.*) produce the french histories that hee preached to the Britans, which in that time were onely those of this kingdome, the little Britanie in Fraunce then and longe after named Armorica, and not Britannia.

And yett to omitt others, Arnoldus Mermannus in his Theater of the conuersion of nations, (§. *Britones.*) saith, that amonge other people, *S. Anacasius beeing delegated thither an Apostle by* S. *Clement, did instruct and informe in the faith the Britans, and all the waste of the Ocean Sea. Britones, Normandos, Rhotomagenses, Picardos, omnemque Maris Oceani tractum instruxit, formauitque fide S. Nicasius à* S. *Clemente illuc Apostolus delegatus*. And to putt vs out of doubt, that S. Clement did take vppon him the spirituall chardge of this our Britanie, as well as of Fraunce and other places, the same Author from others testifieth, that our Archbishop S Aristobulus, whoe as Eisingrenius saith, had beene a Bishop from *anno Christi* 39 the 39 yeare of Christ, was yett our Apostle in Britanie aliue in the yeare of Christ

Chriſt 99. S. Clement then Pope. *Et quod excurrit 99. Clemente Pontifice Maximo, Domitiano Imperatore.* (*Guliel. Eiſeng. centen. 1. part. 1. diſt. 7. fol. 67. Arnold. Mermman. Theater conuerſ. gent. in Albione*) And wee haue yett in England an old manuſcript, a ſhort hiſtoricall relation. (*M. S. antiq. pr. Stores in Exordium*) Of the publicke Maſſe, and church ſeruice, of the Britans, and French men, from the Apoſtles time, written before the vnion of the Britans with S. Auguſtines miſſion, by S. Gregorie, and written by a Brittiſh Author, teſtifying that the publicke church ſeruice and Maſſe, both of the french and Brittans was carried vp to Rome to S. Clement, to bee examined and approued by him then Pope, which hee accordingly performed by his papall power, & this Maſſe was euer after vſed both in Frauce, and this our kingedome of Britanie.

Soe that moſte euident it is, by thoſe few Antiquities left vnto vs, that in the time of S. Clement whoe was Pope in the later end of the firſt, & beginninge of the ſecond hundred yeare of Chriſt, this our church of Britanie was wholly in ſpiritual thinges, dependant and ſubordinate to the church and

Popes

Popes of Rome: and thus much of the first age and hundred yeare, from the birth of Christ. When here and of this nation there were yett liuinge many Bishops consecrated by S. Peter, and the Romane Papall authoritie: *S. Aristobulus, Mansuetus, Beatus*, and probably *s. Iosephe, Taurinus, Nicasius, Angulus*, and others: for to add to the former, S. Anacletus saith in his Epistle, approued by our Protestants of England, our contryman S. Marianus and others. (*Rob. Barns in vita pont. Rom. in Anacl. Mar. Scot. l. 2 de æta. 6. col. 250. Florent. Wigorn. in Domit.*) *that the prouinces where Archbishops were, were diuided by the Apostles and S. Clement his predecessor, ab Apostolis & Beato Clemente præcessore nostro, ipsa Prouincia diuisio renouata est.* (*Some do make Clitus and Anaclitus alone, and make him prædecessour to S. Clement see. Baro. to. 1.*) Therefore most euident it is that S. Clement tooke vppon him and exercised, this supreame Papall and spirituall power in this kingedome.

THE

THE SECOND CENTVRIE OR HVNDRED YEARE.

THE IV. CHAPTER.

Shewing by theſe Proteſtants, how the popes of Rome in this ſecond Century of yeares claymed, had, and exerciſed ſupreame ſpirituall Iuriſdiction and power in Britanie.

TO begin with the ſecond age, and hundred yeare, Saint and Pope Anacletus offereth him ſelfe firſt, beeing the next and immediate Succeſſor to S. Clement, and as hee himſelfe wittneſſeth. (*Epiſt. decretal. Marian. Scot. l. 2. ætat. 6. col. 250. Florentius Wigorn. in Domitiano. Matth. Weſtin. an.* 102.) *Both inſtructed, and taught and made preiſt by S. Peter cheiſe of the Apoſtles: vt à beato Petro principe ſumus inſtructi, à quo & presbyter ſum ordinatus.* This holy Pope S. Peters diſciple beginning his papacy in the 102. yeare of Chriſt as our Proteſtants of England enforme vs. (*Rob. Barns. in vit. pontif. Rom. in Anacleto. Ormerod. pict. of Pap. pag.* 78.) *Thought that the primacy ouer all churches*

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was graũted to the church of Rome by our Lord himſelfe, and ouer all Chriſtian people. Ab ipſo Domino primatum Romanæ Eccleſiæ ſuper omnes Eccleſias, vniuerſumque Chriſtiani nomine populum conceſſum eſſe aſſeruit. And they tell vs further, how according to this ſupreamacie graunted by Chriſt to the See of Rome, ouer all churches and Chriſtian people, hee executed the ſame in makinge his general decrees, bindinge all Biſhops, Prieſts and others, both concerninge the moſt bleſſed ſacrifice of the Maſſe, and Iuriſdiction.

Amonge other thinges, to ſpeake in Proteſtant words. (*Rob. Barns ſupra*) *Epiſcopos officio pares, ordine duplici diſtinxit: eos primates, ſiue patriarchas appellari voluit, qui in illis ciuitatibus præeſſent, in quibus olim primarij Flamines ſederunt: in alijs metropolitanis vrbibus, Epiſcopos Metropolitanos vel Archiepiſcopos nominandos eſſe cenſuit.* Hee diſtinguiſhed Biſhops equall in order, into two degrees: cauſinge them to bee named Primates, or Patriarkes, which ruled in thoſe cities, in which of olde the Archflamens did ſitt: in other Metropolitane cities, hee would haue them named Metropoli-

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tans or Archbiſhops, and hee calleth this not his owne decree, but the decree of S. Clement his predeceſſor, and Saint Peter alſoe. (*Anacl. ſupr. & apud Mar. Scot. & Flor. Wigorn. ſupr.*) And ſetteth downe in a certayne Tome, what cytes were to haue primates, both accordinge to his owne, S. Clements, and the Apoſtles order.

And this decree of Sainct Anacletus, in this higheſt queſtion of Iuriſdiction, was ſoe vniuerſall and generall in it ſelfe, ſoe embraced of all, and includinge, that as not onely Giraldus Cambrenſis, and auncient authorities of this nation, (*Lib. 2. de Iure Metropol. eccleſ. Meneuen. ad Innocent. 3.*) but the cheife Proteſtant Antiquaries themſelues, as Mathew Parker the firſt Proteſtant Archbiſhop of Canterburie, (*Lib. antiquit. Britannic. pag. 24.*) and Syr Iohn Priſe, (*Io. Priſ. defenſ. hiſtor. Britan. pag. 73.*) doe plainelie acknowledge, that by that Tome of Saint Anacletus Pope, it was conteyned and decreed, how manie and which were the places throughout all this Iland euen as it conteyned England, Scotland, and Wales. And thereupon this Proteſtant Archbiſhopp, doth in expreſſe

termes

termes call the diuision of Britanie in that respect: *Ex Anacleto huius Insulæ diuisionem. The diuision of this Iland according to the decree of Pope Anacletus:* And though this diuision was not actually made at that time for setting Archbishops in those prouinces at that time, but was deferred vntill in after when the faith was recreaued here in more publicke maner, when persecution ceased, or was mitigated; yett by these authorities there is noe doubt, but this holy Pope both claymed, and exercised the same highest spirituall Iurisdiction, as well in this, as all other nations, that decree beeing generall, and without limitation for all nations, as it is allowed by these Protestants, and making all prouinces in the knowne world, substitute and subordinate to the church of Rome in such affaires, and none exempted.

And as this decree alone will witnes, hee sent as opportunitie and the cause required, Bishops and preists into other contries, soe he did the like to this, to encrease and continue that happy buildinge, which his predecessors had founded here before. Soe wee must say of his immediate Successor Saint Euaristus, except wee will reiect the autho-

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ritie of one, of our moste auntient and approued historians, *Nennius*, who in his manuscript auntient history, written if wee may beleeue the Protestant Bishop Bale. (*l. de scriptor. cent.* 1. *in Nennio.*) A thowsand yeares since, confidently affirmeth that, *Britannicus Rex, A kinge of Britanie receaued an ambassadge from Euaristus Pope of Rome, to receaue the faith of Christ, missa legatione à Papa Romano Euaristo;* (*Mennius hist. M.S.*) who yett sayth with others, that the generall cõuersion of this land, was not vntill the yeare of Christ 167. others making it later.

This holy Pope began his papacie in the yeare 111. and liued therein vntil 120. before which time our kinge Coillus, brought vp at Rome, was soe well disposed to Christian Religion, that as our Protestants and the antiquities of Glastenbury tell vs, hee confirmed the twelue hides of land to the religious Eremitage of Glastenbury. (*Antiquitat. glast. apud Capgrau. in S. Ioseph and others.*) And therefore cominge from Rome into Britanie to bee kinge (his Father kinge Marius beeinge deade) wee cannot thinke but as many of our contrimen his subiects then at Rome, were Christians, and in soe great

greate number, that in one Brittish house there, the house of S. Claudia our Brittish Lady, and children after her, there were at, or soone after this time, in the time of Pope Pius the first, 96. christians: (*Act. 5 Pudentiana Breuiar. Rom. in vit. eius 19. Maij.*) So many of them, and of other nations also, and cleargie men, were sent hither by the Pope of Rome at that time, which many of our Protestant historians will confirme, assuringe, that both now and at all times vntill the conuersion of kinge Lucius, there were many christians which came from Rome, liuinge in this kingdome. (*Godwyn Conuers. of Britanie pag. Caius l. 1. antiq. Cantabrig. Will. Harrison. descript. of Brit. Holinsh. hist. of Engl.*) Soe doe diuers auntient antiquities of the Annals of Burton, and others of forreine nations.

And touchinge the time of Pope Alexander the first, next successor to S. Euaristus, hee beinge made Pope in the yeare 120. and continuinge Bishop of Rome by common opinion 8. yeares, and fiue moneths, in the fourth yeare of the papacie of this blessed Saint, as both Matthew of Westminster. (*Annal. Burton. an. 141. Catal. Episcop. Tungr.*)

and

and the autient Table hanging in the church of S. Peter in Cornehil, in London, then builded in the time of kinge Lucius, wittneſſe, beeinge the 124. yeare of Chriſt. *The yeare of our Lord God 124. Lucius was crowned kinge*: ſoe the one, & the other ſaith: *anno gratiæ 124. Coillo Britonum Rege defuncto, Lucius filius eius regni diademate inſignitus eſt.* In the yeare of grace 124. Coillus kinge of the Britans beeing deade, Lucius his ſonne was crowned king. *Math. Weſtin. an. 124.*

This kinge Lucius, although neither hee nor the kingdome were yett ſoe generally conuerted, yet well knowinge that many preachers had beene ſent hither from Rome, and diuers Brittans here were deſirous to embrace the faith of Chriſt, did not onely giue way vnto it, in this beginning of his Reigne, but except Albertus Krantzius a man well acquainted with our Brittiſh antiquities (as a Proteſtant antiquary witneſſeth) doth deceaue vs. (*Io. Caius antiq. Cantabrig. l. 1. Albert. Krantzius Metropol. l. 1. cap. 6.*) *Did write vnto S. Alexander the firſt, Pope of Rome to haue chriſtian Religion preached in this kingedome. Religionem Chriſti Lucius quondam Britanniæ Rex, ab Alexandro primo*

eius nominis ſummo pontifice, impetrauit in Inſula predicari. Lucius Kinge of Britanie did obteyne of Pope Alexander the firſt, to here Chriſtian Religion preached in that Iland. Which is confirmed by many Authorities, prouening vnto vs, that this Iland at, and immediately after that time, had diuers preachers of the faith of Chriſt, and among them ſome Biſhops, beſides thoſe I named before, to proue that wee had a continuall ſucceſſion of holy Biſhops from Rome, as theſe alſoe were, from our firſt chriſtianity.

And that wee had many preachers, and many by them conuerted, may appeare by that is acknowledged before from theſe Proteſtants: to which many of them add, & from antiquities, that many Schollers & Doctors of our Vniuerſities then were conuerted in the yeare 141. nyne in one place of Cambridge. *In peruetuſtis Annalibus Burtonenſibus ſic lego. Anno Domini* 141. *hic baptizati ſunt nouem ex Doctoribus & Scholaribus Cantabrigiæ.* I doe reade (ſayth one) in very old Annals of Burtō thus. In the yeare of our Lord 141. here were baptized nyne of the Doctors & Schollers of Cambridge. (*Caius lib. 1. de antiq. Cantab. pag. 95. Theater*

of

of greate Brit. lib. 6. Harriſ. deſcript. of Brit.) Like to this haue many other Proteſtants who aſſure vs, this ſucceſſion could not come from S. Ioſeph of Aramathia and his company, for a Proteſtãt Biſhop, according to the truth of hiſtories writeth: (*Godwyn. conuerſ. of Brit. pag. 16. c. 3.*) *It ſeemeth that Ioſeph and his fellowes preuayled little by their preaching, and therefore gaue themſelues at laſt vnto a monaſticall and ſolitary life in the Iland of Aualon.*) And euen their memorie was ſoe much forgotten when kinge Lucius was conuerted, that as our beſt antiquities wee haue of that matter, tel vs, thoſe which S. Eleutherius ſent from Rome, found the beſt information of them at Rome, & their auncient howſe or church was ſoe deſolat, that it was become, *Latibulũ Ferarum*, a den for wyld beaſts at their cominge hither. (*Antiquit. Glaſton apud Capgrau. in S. Ioſeph Aramath. in* S *Patr.*)

I finde in hiſtories no others, from whom wee haue the leaſte probabilitie to clayme a continuaunce in Religion, therefore it muſt needs bee from Rome, from whence alſoe wee had amonge theſe holy men, ſome Biſhops to continue a ſucceſſion from thence.

For although S. Beatus was but lately deade liuing vnto this yeare 110. it is not vnlikely but his companion was still liuinge, and except there were twoe of that name, and in those times and the same contrie, which no history doth remember, S. *Mansuetus* was yet a liue, and longe after vntil wee had manie other Bishops sent from Rome, or consecrated here by the Romane authoritie, in the time of this Kinge Lucius. For wee reade in the Annals and Catalogue of the Archbishops of Treuers, neare vnto Tullum, that in the yeare 160. S. Mansuetus was Bishop there: *Mansuetus qui huic nomini & vocationi suæ vita proba, anno Domini 160. optime respondit. The seuenth Archbishop of Treuers was Mansuetus, whoe by his godly life did excellently answeare this his name to bee meeke, and his vocation in the yeare of Christ 160.* (*Annales Arch. Treuer. Petrus Merssæus Catal. Arch. Treuer.*) Which by noe historye I can finde, was or could bee any other, but Saint Mansuetus our contryman spoken of before, both the name, time, and place soe neare vnto Tullum, where hee was first Bishopp alloweinge it, and nothinge impugninge it.

And

And amonge thoſe Biſhops here in Britanie, and of our owne nation, I finde two named beinge both conſecrated and ſent hither by the Authoritie of the See of Rome: one of them S. *Tymotheus* ſonne to our holy contryman, Saint *Marcellus*, or by ſome *Marcellinus* a Britanne borne, and a Biſhop here, and after Biſhop of the Tungers, and laſtely, Archbiſhop of Treuers, both which preached here in the time of Kinge Lucius longe before his conuerſion, and at or before this time, and were inſtruments of his happy conuerſion, actually and parſonallye concurringe therto by miſſion and Authoritie from the Popes of Rome: of which I haue made more lardge and ample relation in other places: for this purpoſe ſoe many Authors here cited will ſuffice, both Catholicks and Proteſtants conſentinge that S. Tymothie and S. Marcellus or Marcellinus, preached here in the time of kinge Lucius and before his conuerſion. (*Petrus de Natalib. lib. 1. cap. 24. Harris Tom. 2. Magdeb. centur 2. Annal. Eccleſ. Cur. Io Stumph. in Rhetia. Petrus Merſſæus in catalog. Archiep. Treuer. in Archiep. 20. Anton. Democh. l. 2. de Miſſ. cont. Caluin. Gulielm. Eiſengren. centen. 2. part. 4.*

diſtinct. 7. Petr. Merſſ. in Archiep. Treuer.)

And that this S. Tymothie could not bee Saint Tymothie Biſhop of Epheſus S. Pauls Scholler, to whome hee wrote the Epiſtles, whoe was martyred many yeares before Kinge Lucius was borne, and S. Oneſimus was his Succeſſor in S. Ignatius time as hee himſelfe is witneſſe: (*Epiſt. ad Epheſ.*) But onely S. Tymothie our bleſſed contryman by his mother S. Claudia, (*Martyrol. Rom. die* 20. *Iunij*) and a child baptized by the Apoſtles, and thereupon called their diſciple, whoe was owner of the houſe in Rome, where S. Peter by the Roman tradition firſt entertayned there, and of S. Tymothie the Lord thereof in his time named *Thermæ Timothinæ, the Bathes of Tymotheus,* (*Act.* 5. *Iuſtini Philoſoph. Baron. annot. in* 20. *Iunij in S. Nouato.*) which hee forſooke for the loue of God, and this his nation, ſoe ſoone, that by Pope Pius the firſt, martyred in the yeare 154. his ſaid houſe was cõſecrated a church, hee himſelfe beeing then in all probabilitie preaching in this Iland, as ſo many Authorities cited doe warrant.

The hiſtorie of S. Marcellus or Marcellinus, both to haue beene a Britane, a Biſhop, and

and to haue preached here longe before S. Linus was conuerted, that hee perſuaded him to bee a Chriſtian, and after went into Germany, and returned from thence into Britanie againe, ſent with others from Pope Eleutherius to conuert kinge Lucius & this kingdome as they did, is an vndoubted veritie, acknowledged by all that write of that matter. And therefore our Proteſtāts of England freely graunt vs in theſe wordes. „ Euen from the dayes of thoſe godlie men, „ whoe firſt taught the Britans the ghoſpell, „ there remayned amonge the ſame Britans, „ ſome Chriſtians which ceaſed not to teach „ and preach the word of God, moſt ſincerely „ vnto them: But yett noe kinge amongſt thē „ openly profeſſed that Religion, till at length „ this Lucius perceauinge not onely ſome of „ the Roman Lieutenants in Britanie, as Tre- „ bellius and Pertinax with others, to haue „ ſubmitted themſelues to that profeſſion, but „ alſoe the Emperor himſelfe to begin to bee „ fauorable to them that profeſſed it. And then hee ſetteth downe how kinge Lucius ſent to Pope Eleutherius to bee inſtructed in, and receaue the faith of Chriſt: and in like maner is the Relatiō of other Proteſtāts.

(*Holinsh. histor. of England lib. 4. cap. 19. Math. Park, Antiquit Britan. pag. 4. 5. Ioh. Goscelius in histor. Manuscript. Bal. l. 2. de actibus Pontif. in Gregor. 1. & l. de Scriptor. cent. 1. in August. Dirnoth. Godwyn Conucrs. Powel annot. in l. 2. Girald. Cambr. c. 1. Foxe to 2. Act. pag. 463. Fulke Anf. to count Cath. pag. 40. Middlet. papistam pag. 202. Stowe. Holinsh. &c.*)

Then if by these men there stil continued a succession of true preachers in Britanie from the Apostles time. (*Protestant Articl of Religion. Bils. Whitgift, Barlow, Bridges, Downam, Hookeer, Couel & others against puritans.*) Which the puclick Protestant Religion denieth to bee without true Bishops to consecrate such preists and preachers: and the Romane Luietenants themselues and christians, and soe consequently as the greatnes of their state and necessitie of the church here required had Bishops, and rather from Rome, beeing themselues Romans; And I haue exemplified in soe many Bishops consecrated and sent hither by S. Peter and his holy successors Popes of Rome, and not any one Instance can bee giuen of any one Bishop or preist in all this time, sent or consecrated by any others, wee must needes leaue

that

that prerogatiue to Rome, and honor to Britanie, to haue had the holy Biſhops and paſtors of this church from thence: And that Apoſtolicke See to haue ruled here in ſpirituall things, as theſe Proteſtants haue freely acknowledged in the holy Popes S. Anacletus, Euariſtus and S. Alexander allready. (*Rob. Barns in vit. Pontific. in nominibus citat. Downam lib.* 1. *of Antichriſt. cap.* 3. *pag.* 35.

And ſoe they teach, that al the following Popes vnto S. Eleutherius, to witt S. Sixtus the firſt, Teleſphorus, Higinius, Pius and Anicetus the immediate predeceſſor to Eleutherius, tooke vppon them generally the ſupreamacy and higheſt commauding power in all ſpirituall things, and all places without exception or limitation. S. *Sixtus gaue authoritie to appeale to the Popes of Rome from all Biſhops. Ab Epiſcopo ad Romanum Pontificem appellandi Ius dedit eccleſiaſticis miniſtris.* (*Barnes ſupra in Sixto.*) Saint Teleſphorus preſcribed generally the faſt of Lent. (*in Teleſphoro.*) Publiſhed the maner or order of Maſſe, and made a decree as ſupreame Iudge, howe all ſuites and controuerſies ſhould be tryed, and decided. Saint Higinius made a lawe byndinge

all

all Bishops & Metrapolitans, and the whole cleargie, (*in Higinio*) S. Pius dedicated the howle of our renowned contrywomā S. Pudentiana in Rome, to bee a church, (*In Pio*) made general decrees for the holy sacrifice of the Masse, binding all Priests & Bishops. Declared it to bee sacriledge in all people whomsoeuer, which cōuerted lāds or goods dedicated to Religion, to prophane vses Appointed the age of virgins to bee consecrated. Hee decreed that matters apperteyning to Religion should, bee heard in prouinciall councells of Bishops, reseruinge the authoritie of the Pope of Rome and appeales to him. *Quæ ad Religionem spectant à suæ Synodis audienda esse statuit, salua tamen pontificia authoritate.* (*Idem in vit. Pont. in Aniceto.*) S. Anicetus the next before S. Eleutherius, made or renewed the decree, how both Bishops and Metropolitans were to bee ordeyned. *That an Archbishop was to bee accused before the Pope of Rome. That noe Archbishops should bee called primates, except that prerogatiue of name were graunted him from the Pope of Rome. Archiepiscopos non primates appellandos, nisi ista prærogatiua nomenclaturæ ei à Romano Pontifice concederetur.*

Wher-

Wherfore theſe Popes beeing by all Proteſtants holy Saints, and Martyrs, and the church of Rome then by his maieſtie and al other learned men of the Proteſtant profeſſion, *our mother church*, *the true churche*, *commandinge church*, *moſt high Apoſtolicque church*, and theſe their decrees vniuerſal and generall comprehending all, and excluding none, either in Britanie, or any other nation, except wee will bee willfully headſtronge in diſobedience, wee muſt needs acknowledge, that this kingdome from S. Peters firſt preachinge here, vnto the generall conuerſion thereof in the time of Pope Eleutherius (of which ſufficiently in the next chapter) euer was, and did acknowledge it ſelfe ſubiect in ſpirituall thinges to the holy Apoſtolicke See of Rome. And this in particular alſoe proued by ſoe many auncient, and approued Authors, hiſtorians and others that entreate of this ſubiect, ſhewinge how often the Popes of Rome in theſe remembred dayes ſent preachers hither, and the Britans likewiſe acknowledginge euer, that See for the cheifeſt and ſupreame, ſent thither though ſoe far diſtant hence, to haue preachers and Inſtructors to bee

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ſent hither by the higheſt papall power there.

I will inſiſt in Proteſtants relation for this buſines: They tell vs that S. Bede, the old chronicle of Lãdaffe, Goceline in the life of S. Auguſtine cap. 31. *hiſtoriæ maioris*, the old chronicle called Brutus, Ioannes Nauclerus, an old manuſcript hiſtory which the Proteſtãt Biſhop Godwyn ſaith hee had in latine, ſay that many preachers were ſent hither frõ the Pope of Rome in the yeare of Chriſt 156. when S. Pius was Pope: and I haue read a very old manuſcript, teſtifyinge that king Lucius did in that yeare, ſend legats to the Pope of Rome to that purpoſe. An epiſtle written from the Pope of Rome to the kinge of Britanie, dated in the yeare 159. found amonge the old conſtitutions of this lande, and in the old chronicle called Brutus, which the Proteſtant Biſhop Bridges, ſaith hee had ſeene, ſaith there was the like ſendinge, in, or about that time. Mennius, as theſe men tell vs, affirmeth as much of the yeare 164. ſoe doth an other auncient chronicle, which Godwin citeth. William of Malmesbury hath the ſame, of the next yeare 165. S. Edwards lawes ſay

ſoe,

ſoe, of the yeare 167. Henry of Hardford hath the life of the yeare 169. Marianus Scotus publiſhed by our Proteſtāts, ſo writeth of the yeare 177. The Proteſtant Biſhopp Bale hath ſo of the yeare 179. Polydor Vergil the hiſtory of Rocheſter, Matthew of Weſtminſter, and Martinus Polonus by Proteſtāts, ſoe ſay of the yeare 188. Therefore to ſaue the creditt of theſe, and many others ſoe auncient, and allowed by Proteſtants, wee muſt needes by their leaue and allowance ſay alſoe, that this our kingedome in thoſe daies depended vppon the See of Rome in Religious affaires. And thus much of this matter before our generall conuerſion in the time of Kinge Lucius. (*Io. Caius antiq. Cantabrig. lib. 1. pag. 109. 110. 111. Godwin. conuerſ. of Britannie. p. 21. 22. Holinsh. hiſt. of King. Lucius Theater of Brit. lib. 6. M. S. pr. glorioſi, ac Deo dilecti. in S. Dubritio. Matth. Weſtm. an. 154. Godwyn. Conuerſ. pa. 29. 30. Stow hiſt. in Lucius. Caius ſupr. pag. 100. God. Conuerſ. pag. 29. 20. 22. Maſon booke of conſecrat. in Lucius. Will. Lambard. lib. de leg. Reg. fol. 130. pag. 2. Godwyn. Conuerſ. pag. 22.*

THE

THE V. CHAPTER.

How in the generall Conuerſion of this kingedome in the time of Kinge Lucius, all ſpirituall thinges were ordered, ſettled, and confirmed here, by the Popes Authoritie.

AT the time when our Kinge Lucius, & this kingedome was generally conuerted, there were, as theſe Proteſtants haue proued, or graunted before, diuers Biſhops and Preiſts in England, wee had many vniuerſities, as Cambrige, Stamford, Greekelade, Belliſium, Oxford, and others, as our Proteſtants contend, and diuers learned men in them, our next and neighbouringe contries, Fraunce, the hither parts of Germany, Lorraine, Heluetia, and all Italie, euen vnto Rome it ſelfe, ſcituated in the further part thereof were full of Biſhops, preiſts, and learned cleargie. (*Ioh. Lidgate in Cant. Caius antiq. cont. Brian. Twin. antiquit. Oxon. Harriſon deſcript. of Brit. Cambd. in Britan. Harding. hiſtor. l. 1. c. 15. Ioh. Bal. in præfat. ad l. de ſcriptor. &c.*)

And yett Kinge Lucius and his nobles, now

now resolued to receaue the faith of Christ, could finde noe center, to rest their holy desires of soe happy a chaunge, vntill they arriued at the Apostolicke See, from whence this nation from the first originall, of christianitie here, euer receaued instructors, and instruction. And to obteyne this his soe heauenly purpose, this Renowned kinge with applause of his nobilitie, did not send one onely Messadge, Ambassadge or epistle, and at one time to that end, but as our best antiquities say: *Epistolas suas Eleutherio Papæ direxit*: (*Epist. Eleuther. ad Luc. & leg. S. Edwardi apud Lumb. Calfrid. Monum. l. 5. cap. 19. Pont. Virun. l. 4. Matth. Westm. an.* 185. 186.) hee directed his epistles to Pope Eleutherius: diuers Epistles, and consequently diuers Ambassadges, soe reade the old Brittish historie, Ponticus Virunnius, Matthew Westminster, as they ar published and allowed by our Protestants, and others.

And these soe diuers epistles, were onely to become a Christian, & to haue his kingdome instructed in the faith of Christ, and all things thereto belonginge ordered by his higheste papall authoritie, *petens ab eo, vt christianus efficeretur*. And none of these epistles

epiſtles was that which our Proteſtants tell vs hee wrote vnto that holy Pope, for lawes to gouerne his kingdome by, which were diſtinct from this, of which I ſhall ſpeake hereafter: Wherby it is euident that this bleſſed kinge & his wiſeſt councell at that time, by ſoe often writinge both to this holy Pope Eleutherius, and ſome others of his predeceſſors before, as appeareth by that I haue written alreadie, did fully and conſtantly informe themſelues, that the higheſt directing power in things religious, was onely reſiding in the Popes of Rome, otherwiſe they were all ſtraungers vnto him, far diſtant, and aboue all Biſhops of the world more perſecuted, all of them before this time and longe after, ſufferinge cruell deathes and Martyrdome for Chriſt. Therefore it was for the due honor, and right belonginge to that holie See, *and not temporall glory or countenance*, as a Proteſtant Biſhop would gloſſe the matter. (*Godwyn Conuerſ. of Britanie c. 3. pag. 36.*) but the ſupreamacy of the Roman Biſhops, which theſe Proteſtants haue giuen to all the Popes before.

And becauſe, to ſpeake in the words of the firſt Proteſtant Archbiſhop in England: *The*

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renowne of the popes of Rome at that time, was most famous in all the world, for their often martyrdome, and constancy & sincere discipline of faith: quorum tunc fama crebro martyrio & constantia, ac sincera fidei disciplina, per totum Christianum orbem celeberrima fuit. (Matth. Parker. antiquit. Brit. pag 5.) This was that, which moued kinge Lucius, to giue this due honor to the See of Rome, and appeale vnto it for instruction: for he saw that by that holy See the faith of Christ, was dilated into all these nations, as the recited Protestant Archbishop thus witnesseth. (*Parker. supr. pag.* 4.) *Cognouit complures nobiles Romanos eandem fidem à pontifice Romano accepisse, eorumque exemplo Christianum nomen in singulas prouincias sparsum & disseminatum fuisse, statuit in eadem fide sub Eleutherio tunc Romano pontifice inaugurari.* When Kinge Lucius knew, that very many noble Romans, had receaued the faith of Christ from the Pope of Rome, and by their example, the Christian name was disperſed and sowen abrode into all prouinces, hee did resolue to receaue the same faith, from Eleutherius the Pope of Rome Where it is euidently confessed, that if kinge Lucius had not acknowledged this

highest spirituall dignitie in the See of Rome, and haue sued to haue the Christian Religion settled here by that authoritie, hee should haue beene singular in that kinde, as our Protestants now are, all other prouinces giuing then that honor to Rome, and hauinge their faith in Christ established from thence.

And this is euidently declared, by the maner of the sending, & writting of this kinge, to that Pope S. Eleutherius, S. Bede saith: *hist. eccl. l. 1. c. 4. that K. Lucius did humbly beseech Pope Eleutherius by his letters, that by his cõmaundement hee might bee made a Christian. Obsecrans vt per eius mandatum Christianus efficeretur.* The Roman Tradition saith: *In the beginninge of the papacy of Eleutherius, there came humble letters vnto him frõ Lucius Kinge of the Britans, to receaue him and his subiects into the number of Christians. Huic initio Pontificatus supplices literæ venerunt à Lucio Britannorum Rege, vt se ac suos in Christianorum nũmerum reciperet.* (*Breu. Rom. in S. Eleuther. 26. Maij. Baron. hist. Eccl. tom. 2.*) A Protestant Bishop readeth: *praying that by his direction, and appointment, hee might bee made a Christian.* (*Godwyn. conuers. p. 20.*) An other

other Proteſtant antiquary ſaith: *Deſiring Eleutherius Bishop of Rome, to ſend ſome deuout and learned men, by whoſe inſtruction hee and his people might bee taught the faith, and Religion of Chriſt.* The old chronicle of Lãdaffe is: *implorans vt iuxta eius ammonitionem chriſtianus fiat.* Humbly entreatinge, that by his appointment hee might bee made a chriſtian. (*Annal. Landaf. apud com. antiq. Cantab. l. 1. pag. 98.* thus our Proteſtants alleadge that Antiquitie. Others of them ſay. *Lucius ſent an Ambaſſadge to Eleutherius, Bishop of Rome by Eluanus, and Meduinus Britans, intreating Eleutherius by them, that hee would open a paſſadge by himſelfe and his miniſters, for the foſteringe and cheriſhinge of chriſtian Religion in Britanie. Frauncis Maſon. l. 2. p. 52. ca. 3.*

Like is the teſtimony of other hiſtorians, both Catholicks and Proteſtants, that kinge Lucius proceeded in this humble, and ſubmiſſiue maner in his writings, and Ambaſſadges to the Pope of Rome at that time, & in theſe affayres. The which higheſt authoritie ſpirituall in the Pope of Rome, theſe our Proteſtants further confirme, in that they teach generally, that theſe two Ambaſ-

ſadors of Kinge Lucius, Eluanus and Meduinus, receaued all the authoritie they had, to preach here in Britanie, from Pope Eleutherius, *whoe conſecrated the one Eluanus a Biſhop, and made the other a Doctor to preach the ghoſpell.* (*Theater of great. Brit l.6. Stow. hiſt. in Lucius, Godwyn conuerſ. of Brit. Maſon l. 2. c. 3. Bal. cent. 1. in Eluan.*) And the preſent Proteſtant Archbiſhop of Canterbury, Doctor George Abbot, director of Maſter Maſon as hee proteſteth, and his directed Scribe ar of this opinion, that all the Biſhops of Britanie after this, deriued conſecration and ſucceſſion epiſcopal, from this one onelie Bishop Eluanus, conſecrated and authorized by Pope Eleutherius. (*Frauncis Maſon conſecrat. of Biſh. l. 2. c. 3. p. 55. 56.*) Which, and more, is approued by an other a Proteſtant Bishop, by whome Pope Eleutherius euen in this great buſines is termed. *Paterfamilias, the Maſter of this ſpirituall howſe and familie of Britanie.* (*Bal. l. de Act. Pont. Rom. l. 1. in Eleuther.*) and this kingedome was conſequently of his family, and vnder his rule and commaund, and thereupon *as a good Maſter and Gouernour of this familie, did confirme and ſolidate the Brittans, and the*

whole

whole kingedome in the faith receaued by the Apoſtles. Eleutherius, vt bonus paterfamilias de theſauro ſuo noua cum veteribus proferens, effecit, vt confirmatis & conſolidatis Britannis, in ſuſcepta prius ab Apoſtolis doctrina, totum illud regnum in eius fidei verba iuraret.

And to make moſte euident demonſtration further, euen by theſe Proteſtants, aſwel as by al other Antiquities, that the ſupreame power ſpirituall in all proceedinges in this kingedome at that time was wholly, and vndeniably in Pope Eleutherius, and thoſe his twoe Legats, which hee ſent hither, Damianus and Fugatianus, as they are commonly called. The Proteſtant *Archbiſhop* and his *Maſon* tell *vs*, in theſe words. (*Maſon l. 2. c. 3. p. 55 56.*) *From Rome there came two, Fugatius and Damianus, but wee cannot learne that eyther of them was a Biſhop*. This is the conſtant writinge of theſe Proteſtants: yett to deale plainely, theſe men knew not all thinges, or elſe they might eaſelye haue knowne, that both the Brittish hiſtorie, Ponticus Virunnius, and Matthew of Weſtminſter, as they are published by Proteſtants, call them *Antiſtites*, Bishops:

and a Protestant Bishop produceth an old Manuscript Author, testifying that the first church of Winceſter was *hallowed and dedicated to the honor of our Sauiour, October 29. 189. by Fuganus and Damianus Bishops.* (*Galfrid. monum. l. 4. hist. c. 20. Pontic. Virun. lib. 4. in fine, Godwyn. Catal. in Winchest. Matth. Westm. an.* 186.)

And if they were noe Bishops, it ſoe much more aduaunceth the Popes power, in this kingedome, for theſe Protestants with others ſhall testifie, that by their legatine power from Pope Eleutherius, they exerciſed more and greater Iuriſdiction ſpirituall here, then any Biſhop, or Archbiſhop of that time. And if they were Biſhops, as thoſe Authors affirme, yett I finde none to write that either of them was an Archbiſhop: yett as before, and ſhall immediately bee proued, they by their delegate power from Pope Eleutherius, executed here greater Iuriſdiction ſpirituall and more ample, then any Biſhop, Archbiſhop, prince, kinge or whoſoeuer, the Pope himſelfe excepted, could lawfully doe Which theſe Protestants and other vndeniable antiquities doe, thus demonſtrate vnto vs.

The

The firſt Proteſtant Archbiſhop of Canterburye (*Parker. antiquit. Britan. pag.* 5.) writeth from diuers wittneſſes, that theſe two Religious men were, *aſsigned by Pope Eleutherius as cheife worke men, tanto operi præficiundo, in gouerninge ſoe greate a worke, and eſtabliſhinge the diſcipline of chriſtian Religion. In ſancienda chriſtianæ religionis diſciplina, and συνέργοι cooperarij adhibiti in adminiſtranda eccleſia periti.* Ioined by Pope Eleutherius with the Biſhops in gouerninge the church, beeings killfull therein. Which muſt needes bee, by their legatine power from Pope Eleutherius. Martianus Polonius. (*In Eleutherio Papa col.* 49.) publiſhed by Proteſtants, and dedicated by them to Queene Elizabeth, ſaith: *Papa Eleutherius miſit duos Religioſos viros Fuganum & Damianum qui Regem prædictum & populum baptizarent, erant tunc in Britannia viginti octo Pontifices Idolorum, quos Flamines vocabant: Inter quos tres Archiflamines erant, ſed prædicti Sancti, de mandato Apoſtolico, vbi erant Flamines, inſtituerunt Epiſcopos, vbi Archiflamines, Archiepiſcopos.* Pope Eleutherius ſent two Religious men Fuganus and Damianus, who baptized the ſaid Kinge Lucius and his peo-

ple. There were then in Britanie 28. high preists of the Idols, whome they called Flamins, amonge which there were three Archflamins, but the said holy men by the commaundement of the Pope, did institute Bishops, where there were Flamins, and Archbishops where there were Archflamins.

This is confirmed, not onely by all Antiquities of these things, but the cheife Protestant writers, amonge which the Protestant Archbishop Whitgift, and his frend Foxe write in this maner. (*Whitg. defence of the Answ. pag. 323. Foxe tom. 1. fol. 146.*) Eleutherius the good Bishop, hearinge the requeſt of the kinge, and glad to see the godly towardnes, of his well disposed minde, sendeth him certaine teachers and preachers, called Fugatius, or by some Fuganus, and Damianus, or Dimianus, which conuerted first the kinge and people of Britanie, and baptised them. The temples of Idolatrie and other monuments of gentility they subuerted, conuertinge the people from their diuers and many gods, to serue one liuinge God. Thus true Religion with sincere faith increasing, superstition decayed with all rites of Idolatrie.

latrie. There were then in Britanie 28. » Head preiſts, which they called Flamins, » and three Archpreiſts amonge them, which » were called Achiflamins, hauinge the o- » uerſight of their maners, as Iudges ouer » the reſt. Theſe 28. Flamines they turned » to 28. Biſhops, and the three Archifla- » mines to three Archbiſhops, hauinge their » ſeates in the three principall cities of the » Realme: That is, in London, in Yorke, and » in Glamorgantia, *videlicet in vrbe Legio-* » *num*, by Wales.

Thus far theſe Proteſtants, and one of them named the Archbiſhop telleth vs, that the conſtitutinge of Archbiſhops, in the places of the gentiles Archflamines, by theſe Legats of Pope Eleutherius, was to followe the example, and order of S. Peter himſelfe, whoe did ſoe, as S. Paul likewiſe, and [illegible]eth this reaſon. (*Whitgift def of the Ans. pag.* 320. 321. *Which might bee done in reſpect of the citie and place, and not in reſpect of the Idolatrous preiſts; for Archiflamines were in greate cyties, which being conuerted vnto Chriſt, might haue in the place of their Archiflamines, godly and learned Archbiſhops, to ouerſee and direct*

the

the rest of the Bishops and preachers, that vnitie and order might bee obserued. Thus Paul did at Ephesus and Creta. And why might not Peter doe it in other places likewise? Master *Iohn Selden*, a greate Protestant antiquary, and lawier, writinge of these two holy Legats, speaketh thus. (*Io. Selden Analect. c. 6.*) *Beati doctores cum per totam ferè Ierusalem paganitatem deleuissent, Templa quæ in honore plurimorum deorum fundata fuerant, vni Deo eiusque Sanctis dedicauerunt, diuersisque ordinatorum cœtibus repleuerunt.* When the blessed Doctors had blotted out paganisme allmost throughout the Iland, the temples which were founded in honor of manye gods, they dedicated to one God, and his Saints, and repleniſhed them with diuers companies of cleargie men. The very same bee the words of Matthew of Westminster, as hee is publiſhed by E[illegible]ſh Protestants. *Matth. Westm. an. Dom. 1[illegible]*

And this present Protestant, Antiquarie refutinge the ridiculous and ignorant, or verie willfull singularitie of Godwyn the Protestant Bishop, singularlie and onely as hee himselfe writeth. (*Godw. conuers. of Britanie p. 26.*) excepting Sutcliffe, denying Archflamines

mines in this Iland, citing for authors Pomponius Lætus, and Feneſtella, thus addeth. (*Pompn lat. de Sacerdot. Rom. ca. 7. Feneſtell. de Sacerd. Rom. c. 5.*) *Quemadmodum autem Epiſcopis apud nos Archiepiſcopi, ſic Flaminibus Archiflamines præponebantur. Horum poteſtati cæteri Iudices in Inſula ſubijciebantur. Hos autem ex præcepto Apoſtoli Idolatriæ eripuerunt, & vbi erant Flamines Epiſcopos, vbi erant Archiflamines Archiepiſcopos poſuerunt. Sedes autem Archiflaminum in tribus nobilioribus ciuitatibus fuerunt, Londonijs videlicet, Eboraco, & in vrbe legionum. His tribus euacuata ſuperſtitione, octo & viginti Epiſcopi ſubduntur, diuiſiſque parochijs, ſubiacuit Metropolitano Eboracenſi Deira & Albania, quas magnum flumen Humbri à Loegria ſecernit. Eboracenſis autem Archiepiſcopis in omnes Scotiæ præſules, ac Antiſtites iure primatis olim fungebatur. Quod & reſaucitum erat ſub Henrico ſecundo & Hugone Legato Pontificio celebrato concilio.* As Archbiſhops with vs Chriſtians, are in power ouer Biſhops, ſoe were Archflamines ouer Flamines. In this Iland the other Iudges were ſubiect to their power, theſe by the the cõmandement of the Apoſtle (and Pope) they deliuered from Idolatry, and where

there

there were Flamines they placed Bishops, and Archbishops where there were Archflamines. And the Seats of the Archflamines, were in the three more noble cyties, in London to witt, in Yorke, and the cytie of the Legions. To these three, superstition beeing taken away, eight and twentie Bishops are subiected, and the parishes or dioceſſes beeinge diuided, Yorkeshire & Scotland (which the great riuer of Humber doth diuide from Loegria England) was made subiect to the Metropolitane of yorke. And the Archbishop of Yorke, did of old time enioy the Right of Primate ouer all the prelates, and Bishops of Scotland. Which was againe decreed in a cowncell held vnder kinge Henry the second, and Hughe the Popes Legate.

The like to this haue all our Antiquaries, Catholicks or Protestants writinge of this matter. The Author of the old Brittish historie, the booke of Landaffe, the Antiquities of Glastenbury, S. Bede, Ponticus Virunnius, Radulphus de Diceto, Asserus, Capgraue, Will: of Malmesbury with other auncients, and our present Protestant Antiquaries consentinge, as Cambden, Hō-

linshed,

linshed, Harrison, Stowe, Howes, the Theater writers and others two many to bee recited, and needles, their workes commonly extant and to bee seene of all, onely I will alleadge Bicetes, because his manuscript is rare, and hee much commended, both for Antiquitie and Authoritie by the Protestãt Authors of the greate Theater, Thus hee writeth: *Eleuther Papa ad quem Lucius Rex Britanniæ missa epistola se fieri Christianum impetrat. Eleuther ergo misit Faganum & Dinuanum, qui Regem Lucium baptizauerunt. Templa etiam quæ in honore plurimorum deorum fundata erant, vni Deo dedicauerunt. Erant tunc in Britannia 28. Flamines, & tres Archiflammines, & vbi erant Flamines, Episcopos, vbi autem Archiflamines, Archiepiscopos posuerunt. Londonensi subiacuit Loegria & Cornubia. Eboracensi Diera & Albania, vrbi autem legionum Kambria.* Eleuther Pope of whome Lucius kinge of Britanie obteyned by an epistle hee sent vnto him, to bee made a Christian, sent Faganus and Dimianus, which baptized Kinge Lucius. The Temples which were founded in honor of manie gods, they dedicated to one God.

There

There were then in Britanie 28. Flamines, and three Archiflamines, and where there were Flamines they placed Bishops, and where there were Archflamines they placed Archbishops. To the Archbishop of London, England and Cornwall were subiect. To the Archbishopp of Yorke, were subiect Diera, the North of England and Scotland, and Wales to the Archbishop of Caerlegion. (*Galfrid. Monum. l. 4. c. 19. 20. Chronic. eccl. Lond. apud Cam. l. 1. antiq. cantabrig. Antiq. Glast. apud Capgra. in S. Patric. Bed. l. 1. hist. c 4. Pontic. Virun. l. 4. Radulph. de Dicet. hist. in Lucio. Guliel. Malmes. de antiq. cænob. Glast. Camb. in Brig. Holinsh. hist. of Engl. in Lucius. Harriſ. descript. of Brit. Stow & Howes in Lucius. Theat. of greate Brit. lib. 6. Hector Boeth. l. 5. fol 86. 85. with others.*

Thus wee see by all historians, olde and late, Catholicks, and Protestants, that in this general plantinge of the faith in this nation, all Religious matters were wholly ordered by these Legats of the Pope, & his supreame direction, all Iurisdiction spirituall of Archbishops and Bishops, with their peculiar dioceſſes and gouernements, assigned and distinguished by this higheſt papall authoritie

of

of the Pope of Rome by his legats here. And to assure vs, that nothing was then thought by the kinge himselfe, or any christians here, to bee firme and validate in this kinde, without the confirmation of the Pope himselfe, when these Archbishops, and Bishops with their Iurisdictions were settled, many churches dedicated to God, and his holy Saints, vniuersities or colledges for christian learninge and education assigned, all orders of cleargie men instituted, with all other necessary things in such a cause remembred in our histories, which I haue at lardge related in an other place, these holy Legates returned to Rome againe, to obtaine the Popes confirmation of all these their holy ordinances, & constitutions, which was orderly performed, as both Catholick antiquities, and Protestant historians doe thus vndoubtedly assure vs herein.

First Ponticus Virunnius in his Brittish historie, l. 4. as it is warranted by Protestants, saith of these Legates, sent by Pope Eleutherius: *Romam redierunt, & cuncta quæ fecerant, a Pontifice confirmari impetrarunt: confirmatione facta, cum pluribus alijs redierunt in Britanniam.* They returned to Rome, and ob-

obteyned to haue all things they had done, to bee confirmed by the Pope, and the confirmation beeing made, they returned into Britanie with other. The Author of the old Birttiſh hiſtory, publiſhed with the ſelfe ſame Proteſtant approbation. (*Galfrid. Monument. l. 4. hiſtor. Britan. cap.* 20.) ſaith. *Denique reſtauratis omnibus, redierunt Antiſtites Romam: & que fecerunt à beatiſsimo Papa confirmari impetrauerunt, confirmatione vero facta, reuerſi ſunt in Britanniam compluribus aliis comitati.* At laſte when the Biſhops (ſoe Virunnius alſo termeth thoſe Legats) had reſtored all things they returned to Rome, and obteyned to haue thoſe things they had done to bee confirmed by the moſt bleſſed Pope, and the confirmation beeing made, they returned againe into Britanie, accompanied with many others. Like bee the words of Matthew of Weſtminſter, warranred by theſe Proteſtants in this maner. (*Matth. Weſtm. an.* 186.) *Anno gratiæ* 186. *beati Antiſtites Faganus & Deruuianus Romam reuerſi, quæ fecerãt impetrauerunt à Papa beatiſsimo confirmari.* In the yeare of grace 186. The bleſſed Biſhops Fuganus and Deruuianus returned to Rome, and obteyned thoſe things, which they

they had done to bee confirmed by the moste blessed Pope. Which beeing finished, the said doctors with many others, returned into Britanie.

And our English Protestants in their Annotation vpon this place thus, approue it. (*Protest. annot. Merginal. in Matth. West. supr. ad an.* 186. (*Fides Christi in Britannia confirmatur*. The faith of Christ is confirmed in Britanie. All things of this nature were here confirmed by the Popes Authoritie. *De mandato Apostolico*, by the Popes commaundement, as Martinus Polonus turned Protestant, by these men in their publishinge of him. *De mandato Apostolico, ex præcepto Apostoli*, by the commaundement of the Apostle or Pope, as readeth the Protestant Antiquarie Master Selden. (*Martin. Pol. in Eleutherio col.* 49. *Selden supr. in Anaclet. c.* 6.) And soe all Protestants doe, or ought to confesse, approuinge those Authors I haue cited before, and fetchinge the greatest euidence they haue of these things and tymes, from them, soe particularly as before, registringe both the necessitie of the Popes approbation and confirmation to bee such, that the Legates themselues were enforced to go frō hence to

Rome to procure it, and returned not hither for a finall settlinge of all things, vntill the Pope had confirmed and approued them at Rome.

And this illimitated and supereminent Power, both claimed and exercised by this holy Pope, was not confined in and with his proceedinges with this kingedome, soe happily conuerted to the faith by him, but to shew himselfe by these Protestants, as his his holy predecessors before haue beene proued by the same allowance, to bee the supreame and higheſt commaunder, and gouernor of the church of Christ in all places on earthe, hee generally proceeded accordingly, makinge and ordeyninge decrees, for all parsons and places, and times, as these Protestants thus assure vs. (*Robert Barnes in vit. Pontif. Rom. in Eleutherio.*) *Hoc tempore Lucius Britanniæ Rex, Christiano cœtui cum suis subditis adiungi, à Pontifice petijt per literas.* In this time of Pope Eleutherius, Lucius Kinge of Britanie desired of the Pope by his letters, that hee and his subiects, might bee ioyned to the Christian companie: as though S. Eleutherius then Pope, by power of that nam& place had such power ouer the whole com-

company of Chriſtians, that none that is a kinge or greate prince, on whoſe publick conuerſion together with his people, ſo manie matters requiring the conſent and confirmation of the higheſt Paſtor, & ſupreame Iuriſdiction depended, might bee admitted to bee a Chriſtian, without the Popes Approbation.

And to confirme this higheſt power ſpirituall in him, as in his predeceſſors before, they further tell vs. (*Rob. Barns. ſupr.*) That generally in the caſes of Biſhops, which is the greateſt, *hee decreed that nothing ſhould bee defined in their caſes, but by the* Pope *himſelfe. Accuſationem contra Epiſcopos intentatam, Epiſcopos audire permiſit: ſed vt nihil, niſi apud Pontificem definiretur, cauet.* And againe that any preiſt might appeale from his *Biſhop to the* Pope *of Rome, if the ſinceritie of the other iudge his Biſhops was ſuſpected. Vt nemo Clericum accuſatores, pertraheret ad alterius diœceſis Epiſcopum, ſed accuſaret eũ apud ſuum Epiſcopum: Si vero Iudex Clerico ſuſpectus eſſet, appellandi facultatem dedit Reo.* Where hee euidently by theſe Proteſtants maketh himſelfe & his Succeſſors in the See Apoſtolick of Rome, ſupreame Iudge in ſpiritual thin-

ges, and reserueth appeales to them in such affaires from all other Iudges.

THE VI. CHAPTER.

How this moste renowned Pope Eleutherius, did by these Protestants, and antiquities allowed by them, clayme, exercise, and settle here, for him, and his Successors, as ample prerogatiue, and Iurisdiction, as Catholicke Scholes doe, and Catholicques may giue to Popes.

AND because there is greate difference betweene Catholicks and Protestants, concerninge some priuiledges which the former commonly yeeld, and the second as vsually in England denye vnto him, and eyther of them would bee thought to reuerence and embrace the opinion, and practise of that blessed Pope Eleutherius, and those vnspotted times, especially as they are interpreted by themselues, lett vs now take counsaile and aduise of these Protestāts their persecutors in this kinde, whether this moste blessed Pope Eleutherius, who

whoe ſoe conuerted this nation, and was ſoe bleſſed, and worthie a Saint with theſe men, was not by their Iudgements, and teſtimonies, as far ingaged in this matter, as Pope Gregorie, the fifteenth of that name, now is; or Kinge Lucius that holy kinge and Saint, the holy Biſhops, and cleargie, and all the Chriſtians of this land, at that tyme did not giue to the Popes of Rome then, as much in this kinde, as anie Engliſh preiſt, or Catholicke now doth, and by the preſent Roman Religion may giue, and allowe to this preſent Pope, or any other.

This is euidently proued, and inuincibly made manifeſt vnto vs before, not onely by ſoe many our beſt Antiquities, but generallie by the beſt learned Engliſh Proteſtant hiſtorians, iointly and with an vniforme conſent, agreeing in this, that at the ſettlinge of manie Archbiſhops, and Biſhops in this Iland, by the higheſt Papall power of Saint Eleutherius, by the ſame alſoe the whole kingedome of Scotland, with the Northern Ilands, were made ſubiect to the Archbiſhopp of Yorke, in ſpirituall thinges, as I haue proued before

by the beſt hiſtorians, Catholicks & Proteſtants which haue written of this matter. Which alſoe agree, that theſe kingedomes were at that time, longe before, and vntill the vnion of them by our preſent Soueraigne kinge Iames, not onely diſtinct, and diuers kingedomes, vnder diuers kinges, lawes, and gouernments, but ordinarily, as then they were, at open warres, and hoſtilitie in ciuill and temporall reſpects; Therfore it was neyther Kinge Lucius, whoe to vſe the words of Hector Boethius. (*Scator. hiſtor. l. 5 fol. 83. Godwyn conuerſ. of Britanie pag. 22. 23*) aggreing with our Engliſh Proteſtants, and others in this, *was but a kinge by curteſie of the Romane Emperors and their Authoritie. Lucius Britonibus Cæſaris beneuolentia & authoritate imperitabat.* Therefore hee neyther had, nor poſſibly could haue his power, and principalitie extended further, then that of the Romans was, which went noe further then the wall of Adrian, which diuided the kingedomes, makinge Scotland a diſtinct kingedome, and neuer ſubiect to the Roman Emperors. Which could not allowe to kinge Lucius more, then they were Lords and Maſters of themſelues, foraccordinge

dinge to that lawe maxime, vſed by manie Proteſtants, and a grownde in the lawe, and light of nature it ſelfe; *Nemo poteſt plus Iuris in alium transferre, quàm ipſe habet*: Noe man can giue more power to another, then hee himſelfe hath. For ſoe hee ſhould giue that which hee hath noe right or power to giue, beeinge a thinge vnpoſſible.

Therefore kinge Lucius, nor the Roman Emperors, hauinge any power, or right at all ſpirituall, or temporall, ouer the Scots or Britans, or any people then dwellinge beyond that Wall, in the kingedome now called Scotland, they could not by any poſſibilitie giue ſuch ſpirituall power, to the Archbiſhop of Yorke to commaund in that contrie, nor commaund the inhabitants of Scotland, in noe reſpect ſubiect vnto them, to bee ſubiect to the Biſhop of Yorke, their ſubiect in temporall reſpects. Neither did, would or could the kings of Scotland, then pagans ſubiect, and ſubmitt their people and contry to the Archbiſhop of yorke of an other kingdome, now enemy to them, both in ſpirituall and temporall reſpects. And it is directly againſt all Proteſtants profeſſions, confeſſions, or churches, that any Proteſtant Prin-

ce or other whosoeuer clayminge or pretending supreame spirituall Iurisdiction among them, should challendge or presume to extend it further, then their temporall ditions and Gouernments, as is euident in all places where the new Religion is admitted, as England, the Lowe contries, the cantons of Switserland and the rest, where the spirituall Iurisdiction which they claime, is limited and confined within the circuites of their temporall Dominions, without any further progresse. *Parlam. 1. Elizab. 1. Iacob. Scotic. Confessiones Heluet. Gallic. Saxonia. Belgic.*

Therefore this higheſt supreame directing spirituall power (which establisshed at that time, and longe after, the subordination and subiection of Scotland and the Ilands to the Archbishop of Yorke) must needs by these Protestants, and all Antiquities, bee onely peculiar to the Pope of Rome, whoe and that alone effected these things: as soe manie Protestants and others haue proued before, and others from our best antiquities affirme, that all ecclesiasticall thinges were ordered here, *according to the commaundment of Pope Eleutherius that blessed man. Secundum iussum beati Eleutherij Papæ.* (*Annal. Landaf.*

apud

apud Io. Caium l. 1. de antiquit. Cantabrig. p. 90.) Which is an euident demonſtration, that this holy Pope had this ſupreame ſpirituall power ouer all this Iland at that time; for without ſuch a power, theſe things could not haue beene performed. And demonſtrateth alſoe, that noe other power on earth, could haue duely performed it, eſpecially any temporall Kinge, Prince, Emperour or Lieutenant whatſoeuer, for ſoe, contrarie to the names, offices, and powers of ſuch Rulers, they ſhould bee Emperors, Kinges, Rulers, Regents and the like where they haue noe Empire, Kingedome, Rule, Regiment, ſoueraigntie or any ſubiects, a thinge in the light of nature of it ſelfe, imployinge contradiction, and impoſſible.

And lett noe man ſay, that accordinge vnto ſome, as namely Giraldus Cambrenſis, this Iland was diuided into fiue prouinces, Britannia prima, Britannia ſecunda, Flauia, Maxima, and Valentia, which now is Scotland, and that there was an Archbiſhop there. (*Girald. Cambr. l. de Iure Metropol. eccl. Meneu. apud Park. antiq. Britan. pag. 24. & Io. Priſ. def. hiſt. Brit.*)

For

For I answeare, this diuision was made longe after this, as the twoe laste prouinces Maximia & Valentia proue in their owne names. For the same Author saith, that Maximia was soe named, of *Maximus the Emperour, Maximia. Ab Imperatore Maximo vocata, and Valentia now Scotland, was soe called of Valens the Emperour. Valentia à Valente Imperatore sic dicta est.* (*Girald. Cambr. Parker. & Pris. sup.*) Both which Emperors Maximus and Valens, were longe after this time, and Scotland not vnder the Romans, to bee made a prouince by them, and besides soe many Protestant Authors and Antiquities before, that there were but onely three Archbishops here at this time, nor after diuers hundreds of yeares, the Scottish histories, and all Protestants agree, that Scotland had neyther Archbishops nor Bishops, perhaps longe after this time.

The testimonies of these things ar to manie to bee produced, therefore I will onely instance in the present Protestant Archbishop of Canterbury and his deputy, in writinge the booke, Intituled *of the Consecration of the Bishops of the church of England*, who speake in this maner: (*Frãc. Mason epist. dedi-*

dedicat. and l. 2. c. 3. pag. 54.) *The Romans before this time of Kinge Lucius his receauinge the faith, had diuided Britanie into three Prouinces, one of them was called Maxima Cæſarienſis, the Metropolis whereof was Yorke. An other, Britannia prima, the Metropolis whereof was London: the third Britannia ſecunda; the Metropolis whereof was Caerlegion.* And prouinge, beſides ſoe many other Authorities before cited; *both by Aſſeruius Menenenſis ſchole-maſter to Kinge Alfred, Ptolomeus Lucenſis in the life of Eleutherius, William Reade,* (*De vit. Pont. in Eleuther. pag.* 3.) *and Iohn Leland,* (*M. S. Leland. in aſſert. Arthur. fol.* 36.) that the Archbiſhops of this Iland, were onlie ſeated in thoſe three Metropolitane cyties, of London, Yorke, called alſo Maximia or that prouince, wherof it was Metropolis, and Caerlegion. To anſweare fully this obiection thus they add: *Georg. Abb. & Fraun. Maſon ſupr. pag.* 54.

Although Britanie was after the Nicen. councell diuided into fiue Prouinces, Valentia and Flauia Cæſarienſis beeinge added to the former: yett there were noe new Archbiſhopricks erected. The reaſon whereof was, becauſe thoſe two new Prouinces,

(*Noti-*

" (*Notitia Prouinc. Occid. pag.* 117.) were ta-
" ken out of the former; and conſequentlie
" could not haue Biſhopricks, without the
" diminiſhinge of the authoritie of the for-
" mer, in whoſe Iuriſdiction originally they
" were, which was not ſufferable, becauſe
" it was againſt the canon of the Nicen coun-
" cell (*Can.* 6.) decreeinge, that in Antio-
" che and in other Prouinces, the dignities,
" prerogatiues, and authorities of churches
" ſhould bee maintayned. And for S. An-
drewes in Scotland to haue beene alwayes ſubiect to Yorke, or when Yorke had noe Archbiſhop, as at the cominge of the pagan Saxons hither, and driuinge the Archbiſhop from thence, to the Pope himſelfe, immediately theſe Proteſtants proue vnto vs, by the auncient Antiquitie called *Notitia Prouinciarum*, which they cited before: for in that thus wee reade: *S. Andreæ Epiſcopatus eſt Domini Papæ. The Biſhoprick of S. Andrewes belõgeth to the Pope of Rome*, where the Annotation is: *olim in Scotia nullas erat Archiepiſcopatus, adeoque Epiſcopatus Scotiæ Domino Papæ in ſpiritualibus immediatè ſuberant, vt in manuſcriptis exemplaribus noſtris notatur.* In auncient tyme there was noe

noe Archbiſhopps See in Scotland, but the Biſhops of Scotland in ſpirituall thinges, were immediatelie ſubiect to our Maſter the Pope, as is noted in our manuſcript copies. *Notat. Epiſcopat. in Scotia edit. per Aubert. Miraum. Aubert. Miraus in annot. in illum locum.*

Which firſt immediate ſubiection to the Pope, and not the Archbiſhop of Yorke, did begin but in the time of Kinge William of Scotland, as Roger Houeden and others proue, ſetting downe the Popes decretall letters thereof at lardge, but had continued vnder the Iuriſdiction of Yorke, by the firſt inſtitution of Pope Eleutherius a thouſand yeares, and beſides the teſtimonies of many Authors both late and auntient, Catholicks and Proteſtants, ſettinge downe the whole proceedinges at lardge, how Pope Clemẽt did onely exempt it from the See of Yorke, and ſubiected it immediately to the See of Rome, becauſe of the continuall, all moſte, wars betweene theſe twoe nations. This matter is publicklie confeſſed and acknowledged by Kinge William of Scotland, and Dauid his Brother, Richard Biſhop of S. Andrewes,

with

with others in their publick Charter, in publick councell in the church of S. Peter at Yorke, as Houeden and others sett downe at lardge. *Epistol. Clementis Papæ ad Guliel Scotorum Regem apud Roger. Houed. part. histor. in Henric. 2. & epist Papæ Cælestini apud eund. in Richard. 1. & Thom. Walsing. in Eduard. 1. Polydor. Vergil. Angl. histor. l. 13. l. 9. l. 24. Guliel. Malmesb. l. 3. de Regib. Godwyn Catalog. in Yorke in George Neuill. Roger Houeden Annal. part. postr. in Henric. 2.*

And when Scotland after a thousand yeares subiectiō vnto the Archbishop of Yorke by the Popes ordinance, neither was nor could, notwithstandinge soe many dissentions betweene these kings, and nations, bee exempted from that obedience, but by the Pope himselfe, and yet with this reseruation, to bee immediately subiect to the Pope of Rome, as the words of the Popes decree thus testifie. *(Epistol. Clement. Papæ apud Rog. Houed. supr.) Clemens Episcopus seruus seruorū Dei, Charissimo in Christo filio Willielmo illustri Scotorum Regi præsentis scriptis pagina duximus stastuendum, vt Scotticana ecclesia Apostolicæ sedi, nullo mediante debeat subiacere.* Clement to his most beloued sonne in Christ

Wil-

William the Renowned kinge of Scots. Wee haue thought good to decree by this our present writinge, that the church of Scotland, shall bee immediatly subiect to the See Apostolicke. Soe that it is most euident by all testimonies, that this kingedome of Britanie, was from the first conuersion thereof to Christ, euer subiect to the See of Rome in spirituall things, as farr as the Pope of Rome now requireth, or Catholicks attribute vnto him.

Which these our Protestants of England, and from Authenticall Antiquities, as they say, will more Amply proue vnto vs, and in the higheſt degree of papall priuiledges. For they tell vs, that kinge Lucius did not onely receaue the Christian faith, Iuridicall direction, and settling of all spirituall and meerlie Religious affaires, by the authoritie of the Pope of Rome, but the same holy Pope, not onely with the good likinge and consent of Kinge Lucius, but by his suite and petition interposed himselfe, in the ordeyninge alteringe, or correctinge and settlinge, the very temporal lawes thēselues in this kingedome, to gouerne Rule and direct it, euen in ciuill and meerely humane thinges, as is manifest

nifest in a certaine Epistle which these Protestants, with generall consent ascribe to S. Eleutherius himselfe, written to kinge Lucius, as responsory, and satisfactory to some letters, which this kinge had written vnto him to such purpose, to haue temporall lawes from him to gouerne this kingdome by: *Petistis à nobis leges Romanos, & Cæsaris vobis transmitti.* You require of vs (writeth this holy Pope to king Lucius) *the Romane Lawes, and the Emperors, to bee sent euer vnto you, vvhich you vvould practise, and put in vre, vvithin your* Realme: *the Romane Lawes and the Emperors, vvee may euer reproue, but the Lawe of God vvee may not; you haue receaued of late through gods mercy, in the kingedome of Britanie, the Lawe and faith of Christ. You haue vvith you vvithin the* Realme, *both parts of the scriptures, out of them by gods grace vvith the councell of your Realme, take you a Lawe, and by that Lavve by gods sufferance, rule your kingedome of Britanie, for you bee gods vicar in your kingedome.* Epist. *Eleutherij Papæ ad Lucium* Reg. *Britan. apud Foxe to. 1. Iuel contra Hard. Franc. Mason l. 2. Godwyn. Conuers. of Brit. pag. 38. Lambert. in leg. S. Vsuardi. Stow in Lucio.*

Thus

Thus theſe Proteſtants tranſlate that part of that Popes Epiſtle. Whereby firſt it is manifeſt, That Kinge Lucius now a Chriſtian did not, and in conſcience coulde not, write for, or abſolutely deſire the Imperiall Lawes, the Emperors then beeing pagans, and their Lawes accordingely mayntaining the Idolatries of the gentiles, but as they ſhould bee moderated and corrected by the Lawes of Chriſt, which noe man could with more authoritie and better performe, then the holy Pope, hauing then the ſupreame place in the church of God. For otherwiſe he ſhould haue beene an enemy to Chriſt, & his lawe which hee now profeſſed: and beeing in ſoe high grace, and fauour with the Emperor, and Roman Senate, as theſe Proteſtants and other antiquities tell vs, hee might & ſhould with farr more honor, loue and likeinge, haue receaued theſe Lawes from the Emperor himſelfe, the Senate of Rome, or manie Romans here in Britanie, whoe then liued accordinge to thoſe Roman and Imperiall Lawes, then from Pope Eleutherius, whoe liued not as thoſe Lawes commaunded, but ſoe farr otherwiſe, that hee and all the Popes of Rome before, and many after him,

were both persecuted, and putt to death for christian Religion by those lawes.

Therefore kinge Lucius requestinge such Lawes from Pope Eleutherius, must needs hereby acknowledge, that as by sendinge soe farr vnto him, to be instructed in the faith of Christ, and all such matters spirituall to bee settled and ordered here by his highest power: soe in his temporall proceedings which to bee iust, & holy must needs haue a subordination vnto spirituall, and the iudgement ouer Lawes. Whether they ar holy iust and such as Christians in conscience and Religion ought to vse, and bee directed by, is to bee made by them cheifly, whoe haue the greateſt knowledged, and commaunde in such cases, and iudgements, which bee the gouernors and Bishops of the church of God, hee thought noe Lawes to bee vncontrolably warrantable, but such as the cheife pastor of the church of Christ, the Pope of Rome should giue validitie vnto, by his confirmation and allowance. For amonge soe many Lawes, as soe ample, and greate a kingedome was to bee ruled and gouerned by, there must needs bee many, which of necessitie were thus to bee examined

ned by the Lawe of God, and cheifeſt interpreters thereof. Which Saint Eleutherius warned Kinge Lucius of, when hee preſcribed vnto him, to haue his Lawes warranted by the ſcriptures, *and taken forth of them by the councell of the Realme, and by that Lawe to Rule the kingedome:* where it is euident, that hee appointeth the Lawe of Britanie to be conformable to the Lawe of God, and to bee ſecure it ſhould bee ſuch, it to bee enacted and concluded by the beſt councell of his Realme in ſuch things, which were the Biſhops, cleargie and learned diuines, cheifely which S. Eleutherius had ſettled here, for they were the onely or principall Interpreters of holy ſcriptures here at that time: and others in a maner, concerninge ſuch things, Catechumenes, to bee inſtructed themſelues, and not to drawe Lawes out of ſcriptures, to inſtruct, and direct others. And ſo a Proteſtant Biſhop with ſuch puhlick warrant expoundeth it in theſe wordes: *By the aduiſe of the cleargie of their dominion. Bridges def. l. 16. pag. 1355.*

And S. Eleutherius takinge vppon himſelfe, as Pope of Rome, the ſupreamacy ouer the whole church, as theſe Proteſtants haue

told vs, cannot by any but careleſſe or ignorãt of truth bee interpreted, to giue any ſuch preeminence to a newly become Chriſtian temporal prince, but calleth him onely the Vicar, or Vicegerent of God, as all princes Chriſtians and others ar, or ſhould bee to ſee iuſtice performed to all within their dominions, which is ſufficiently expreſſed in this very epiſtle it ſelfe, where that holy Pope telleth Kinge Lucius, what is the dutie and office of a king, the wordes by Proteſtant trãſlation ar: *The people and nations of the kingedome of Britanie is yours, ſuch as ar diuided, you ſhould gather them together to the Lavve of Chriſt, his holy church to peace and concord: & cheriſh, maintayne protect, gouerne and defend them from the iniurious malicious, and their enemies. A kinge hath his name of gouerninge, and not of his kingedome, ſoe longe you ſhall bee a kinge, as you rule well, otherwiſe you ſhall not bee ſoe named, and looſe that name vvhich God forbid. God graunt that you may ſoe rule your Realme of Britanie, that you may Reigne vvith him euerlaſtingely, vvhoſe Vicar you ar in the ſaid kingedome.* Epiſtol. Eleuther. apud Godwyn. Conuerſ. pag. 23. Foxe tom. 1. Stowe and Howes hiſtor. in Lucius. Bridg. def. p. 1355.

Ieuel.

Ieuel. ag. Hard. Lambard. de legib. Theater of Brit. and others.

Where wee ſee, in what ſence this holie Pope called Kinge Lucius the Vicar, or Vicegerent in his kingdome, to ſee iuſtice miniſtred, the church of Chriſt to bee defended from wronge, and the priuiledges thereof to bee kept inuiolable. Which this holy king moſte chriſtianly performed, for when all eccleſiaſticall matters were ſettled here by the Popes authoritie, and theſe Lawes here appointed for this kingedome, firſt here cōcluded, and then with the reſt confirmed by the Pope: *cuncta quæ fecerant à Pontifice confirmari impetrauerunt*: Then this kinge accordinge to the direction and inſtructions of the holy Pope to ſpeake in Proteſtants owne, words: *endowed the churches of Britanie with liberties, Lucius Rex, eccleſias Britanniæ libertatibus muniuit*. Which ar to many to bee related, and ar ſett downe in the Brittiſh hiſtorie, Matthew of Weſtminſter and others. (*Pontic. Virun. lib. 4. in fine. Galf. Mon. lib. 4. hiſtor. Reg. Britan. cap. 20. Matth. Weſtm. an. 186. Proteſt. Annot. vppon Matth. Weſt. an. 187. Galfrid. Monum. ſup. l. 4. Matth. Weſt. an. 187.*) And in this ſence our beſt Brittiſh and

chriſtian Saxon kings, who were moſt obedient euer to the church of Rome, were from that time, and by vertue of that donation, of Pope Eleutherius, giuinge Lucius the Title of the vicar or vicegerent of God in his kingdome, ſoe called and enioyed that Title as a Proteſtant Lawier, and Antiquarie thus deduceth. (*Selden Analect. l. 1. pag 46*) *Ex quo non ſolum Britannorum, ſed etiam Anglorum ſubſequentes Reges, hoc nomine vicarij Dei ſunt potiti*. From which time, or the graunt of Pope Eleutherius, the kings that followed, not onely of the Britans, but Engliſh alſoe obteyned this name of the vicars of God: and citeth the auntient Lawyer Henry Bracton, for the ſame. But wee neede not demurre vppon the authorities of priuate Lawyers, or Antiquaries for this matter. *For wee haue Lawes themſelues of good kinge Edward, which William the Baſtard afterward confirmed* (a Proteſtant Lawyers or rather the words of the Lawe, to confirme & warrãt this: Where the very words of the Lawe thus auntient and confirmed, are theſe. *Leges S. Eduardi apud Gul. Lamb. fol. 126. pag. 2. leg. 1. cap. 17. & leg. 77.*

Rex autem quia Vicarius ſummi Regis eſt,

ad

ad hoc eſt conſtitutus, vt regnum terrenum & populum Domini, & ſuper omnia ſanctum veneretur Eccleſiam eius, & regat & ab iniurioſis defendat, & maleficos ab ea euellat, & deſtruat & penitus diſperdat. Quod niſi fecerit, nec nomen Regis in eo conſtabit, verum teſtante Papa Iohanne nomen Regis perdit. The kinge becauſe hee is the Vicar of the higheſt king, is conſtituted for this to rule the terrene kingedome and people of God, and aboue all things hee ought to reuerence his holy church, and defend it from iniurious people, and to pull from it, and deſtroy and wholly ouerthrowe euill doers. Which except hee performeth, the name of a Kinge ſhall not bee appearinge in him, but as Pope Iohn doth wittnes, he loſeth the name of a kinge, or Ruler. Where wee ſee by the publicke Lawes themſelues, that the Kinge is not called the Vicar or Vicegerent of God in reſpect of ſpirituall but temporall affaires, to reuerence and defend it, and ſuffer noe wronge to bee done vnto it, or priuiledges taken from it; which is more plainely expreſſed in the ſame Lawe in this maner: (*leg. S. Vſuardi ſupr.*) *Debet Sanctam Eccleſiã regni ſui cum omni integritate, & libertate iuxta*

constitutiones patrum & prædecessorem seruare, fouere, manutenere, a kinge ought to keepe, foster, & maintayne the holy church of his kingedome, with all integritie, and libertie, accordinge to the constitutions of the Fathers, and predecessors. Which a kinge ought to sweare in proper parson vppon the ghospels and relicks of Saints before the laietie, preists, and clergie, before hee is crowned by the Archbishops & Bishops of the kingdom: hither to this holy law of our auntiēt kings.

I haue insisted vpon this Epistle of Pope Eleutherius the longer, because with Protestants it is in soe high esteeme, soe auntient and certaine, that a Protestant Bishop writeth: *Wee haue seene the Bishop of Romes owne letter to kinge Lucius, that is reputed to bee the first christian kinge of Britanie.* (*Iohn Bridges def. of the gouernm. in the church of Engl. l. 16. pag. 1355.*) The Theater writers say, it is in the custody of Syr Robert Cotton Baronet of Conington in Huntington shire, (*Theater of greate, Brit. l. 6. c. 19.*) Others say it is likewise founde, *in the old historie called Brutus.* (*Caius antiquit. Cantab. l. 1.*) Stowe writeth: *I finde the same entered in a booke intituled, Constitutions, pertayninge to the*

Guilde

Guilde hall of London. (*Stovve hiſtor. in Kinge Lucius.*) And it is founde alſoe amonge the old Lawes of Saint Edward our kinge and others before him, and placed & receaued as a part of our Lawe, both by our Saxon kinges, and Norman alſoe, as namely kinge William the firſt, as the Proteſtant publiſher of them himſelfe, a lawyer and antiquarie is witneſſe, *vvith all moſte all vvriters, plæriq; ſcriptores omnes*, as hee teſtifieth: (*Williel. Lambard. lib. de Priſcis Anglorum legib. fol. 1. ante præf. fol. 126. 131.*) Therefore I may boldely terme Pope Eleutherius the firſt Chriſtian Lawe maker, and firſt director, and confirmer of Lawes in this kingedome. Which how it can ſtand to bee iuſtly done, as all theſe our kinges, their nobles, clergies, lawyers and theſe Proteſtants auouche, without as greate a preeminent power as the Popes of theſe times doe clayme, or commonly Catholicks aſcribe vnto them, I leaue to the quickeſt ſighted Proteſtants to diſtinguiſh.

And yet this ſchole of Proteſtant antiquaries, doe reade a leſſon vnto vs, to clymbe a ſtepp higher in ſuch affayres. For they aſſure, from the ſame publick lawes of our aun-

auncient Saxon and other kinges, and from the same Pope Eleutherius his owne donation, that hee declared to be annexed to the crowne of this kingedome, all the Ilands betweene vs and Norway, and that our kings should haue care thereupon, to enioye them. The words of that auncient Lawe by Protestant publishing, and allowance publickar these: (*Leges Edowardi Regis c. 17. apud Lumbard. supr. fol. 130 pag. 2.*) *Debet de iure Rex omnes terras & honores, omnes dignitates & iura & libertates coronæ regni huius in integrum cum omni integritate, & sine diminutione obseruare, & defendere, dispersa & dilapidata, & amissa regni iura in pristinum statum, & debitum viribus omnibus reuocare. Vniuersa vero terra & tota, & Insulæ omnes vsque Norwegiam & vsque Dariam pertinent ad coronam regni eius, & sunt de appendicijs, & dignitatibus Regis, & vna est Monarchia, & vnum est regnum, & vocabatur quondam Regnum Britanniæ, modo autem vocatur* Regnum *Anglorum, tales enim metas & fines, & prædictæ sunt, constituit & imposuit coronæ* Regni *Dominus Eleutherius Papa sententia sua, qui primo destinauit coronam benedictam Britanniæ, & christianitatem Deo inspirante Lucio*

Regi

Regi Britonum. The kinge of right ought with all integritie and without diminution obſerue, and defende all lands, and honors, all dignities, and Rights, and liberties of the crowne of this kingedome, wholly, and call backe againe al the Rights of the kingdome that bee diſperſed, dilapidated, & loſte, with all his power vnto their auncient and due ſtate. And the whole and all the Land, and the Ilands euen to Norway, and Denmarke doe belonge to the crowne of his kingdome, and ar of the Appendicies, and dignities of the kinge, and it is one monarchie and one kingedome, and it was anciently called the kingedome of Britanie, & now is called the kingedome of the Engliſh men, for our Lord the Pope Eleutherius did by his ſentence cō-ſtitute and appointe ſuch limites, and boun-des to the crowne of the kingedome, firſt ſending by the inſpiration of God, a hallow-ed crowne and Chriſtianitie to Britanie vo Kinge Lucius. Hitherto this ſoe auncient & publicke authoritie and antiquitie, now, ſeeing all writers, Catholicks and Proteſtāts agree, that both S. Eleutherius, which made this declaration and confirmation of ſoe ma-nie Ilands and Rights, and Kinge Lucius

which

which accepted it, was in the like degree, and all our kings soe many hundred yeares after, many of them holy Saints, which by this declaration esteemed these territories to bee their owne, to keepe them all, or any of them, declarer or receauers from horrible and damnable vsurpation, as of necessitie by these Protestants wee must doe, what way is there to end this difficultie, except wee allowe, of the Popes Authoritie in such a declaration.

But to yeeld a greater, and more auncient honor, and priuiledge, to this kingedome, and the kings thereof, then many Protestants, enemies to our Brittish Antiquities, will allowe vnto it, not onely to comprehend al these Northren Ilands vnto Norway, vnder the name of, *Insulæ Britannicæ, the Brittish or Britons Iland.* But that the kingedome of Denmarke was subiect and tributary to Britanie, diuers hundreds of yeares before Christ, and soe consequently the adiacent Ilands, which by *Ius gentium*, belonged to the Continent, next adioyninge, wee shall by this exempt this kingdome from receauing any thinge by a free donation from Pope Eleutherius in this kinde, claiminge by

by this, that hee only adiudged the old Right and Title of Britanie to bee true and lawfull in this case, not giuing any new prerogatiue by that confirmation. Yett this will not exempt either kinge Lucius from embracinge, or Pope Eleutherius from assigning and confirminge that diuision, and preferringe the Title of kinge Lucius before the Scots and others, which by their histories had then enioyed longe time diuers of those Ilands, and soe wee must still acknowledge that both Eleutherius the Pope, and kinge Lucius, then thought, the decision of such things, did in some respect in conscience belonge to that See Apostolick, otherwise neither would the one haue made it, or the other sought for, or accepted it, in that maner, both of them beeing worthie and renowned Saints in the church of Christ. *M. S. pr. Regnum Britanniæ in Gurguntio. Ioh. Rom. apud Stowe in eod. Stowe and Howes histor. in Gurg. an. ante Christ.* 375. *Ioh. Lydgate in Cantab. Ioh. Harding Chron. c.* 34. *fol.* 29. 30. *Caius antiq. Cantab. l.* 1. *Matth. Westm. ætat.* 5. *c.* 5. *Hect. Boeth. hist. Scot. Giral. Cãb. ap. Stow. supr.* And into the same laborinth we fal, by these men denying power in the Pope of Rome, to giue pardõs,

or

or Indulgences to mitigate, or releaſe the puniſhments of ſinnes, if wee ſhould harken vnto them; for they greately commend vnto vs the Epiſtle aſcribed to S. Patrick the Iriſh Apoſtle in the antiquities of Glaſtenbury, to bee of greate authoritie, and yett in this wee reade. *Quod ſanctus Phaganus & Deruuianus ab Eleutherio Papa qui eos miſerat, decē annos Indulgentiæ impetrarunt.* That S. Phaganus and Deruuianus, obteyned of Pope Eleutherius that ſent them, ten yeares of Indulgence for the pilgryms viſiting that holie place, a greater power in the Pope then the other, by theſe Proteſtants. And thus much of this hundred yeares. *Theater of great Britanie lib. 6. Godwyn. Conuerſ. of Britanie cap. 2. pag. 10. Ioh. Leland. in Aſſert. Arthur. Antiquitat. Glaſton. in tabula lignea. Capgrau. in Catal. in S. Patricio. & M. S. Antiq. in eodem.*

THE

THE THIRD CENTVRIE OR HVNDRED YEARE.

THE VII. CHAPTER.

How the Popes of Rome in this third Centurie, or hundred of yeares alsoe, by our Protestants and others, ruled and gouerned here in Britanie in spirituall things, by their supreame power therein.

NOw hauing ended this second hundred yeare, when there was soe generall an acceptance of this highest papall Authoritie in Britanie by the kinge, his Nobles, three Archbishops, soe many other Bishops, and the noble cleargie and others here, wee may bee more breife in ages followinge: for it is a common consent of the Protestant writers of England, that the same faith and Religion in all materiall points (such as this is) continued firme and inuiolable here at the least vntill the cominge of S. Augustine hither in the later end of the sixt hundred yeare. And it is a veritie granted by all, followinge S. Bede, *susceptam fidem Britanni vsque in tempora*

pora Diocletiani Principis inuiolatum integrumque quieta in pace ſeruabant. The Britans kept the faith which they receaued in the time, of kinge Lucius, inuiolable and whole in quiet peace vntill the times of Diocletian. (*Bed. hiſt. eccleſ. l. 1. c. 4.*) Whoe did not begin his Empire, vntill the yeare 285. & his perſecution longe time after about the yeare 296. And no man can thinke, but amõge ſoe many Archbiſhops, Biſhops, and cleargie men, which together, with the whole chriſtian Religion, embraced the papall power, liued, and gouerned the church of Britanie here many yeares in this age, in the ſame maner and order, as it was commended vnto them by the Romane ſupreame ſpirituall Authoritie, of S. Eleutherius and his Apoſtolicke Legates.

Therefore to bee breife, the next Pope which was in the beginning of this hundred yeare, Scotland (as hereafter) a greate portion of this Iland, and then a diſtinct greate and inuincible kingedome, vnto the moſt powerable Romane Emperors, was conuerted to the faith of Chriſt. The very name of this holy Pope and Martyr carieth ſpirituall ſupreamacy with it, in all the Chriſtian world,

world, Aſia, Africk, and Europe, by the mouthes and pennes of all Proteſtants and others. A Proteſtant Biſhop for all ſhall anſwere in theſe words. *Pope Victor excommunicated all churches both greeke and latine, which differed from his church, in the obſeruation of Eaſter.* (*Morton. appeale l. 1. cap. 9.*) Which noe man can queſtion, but it was the higheſt act, to haue and exerciſe ſuch power ouer all churches, and yett moſte iuſtly and lawfully, and hee a bleſſed man, which both a Proteſtant Archbiſhopp and his maieſtie kinge Iames ſhal teſtifie for all. *The church of Rome was then a Rule to all*, ſaith our Kinge. (*Kinge Iames in parlam.*) The other ſaith: *Victor was a godly Biſhop, and a martyr, and the church at that time was in greate puritie, not beeinge longe after the Apoſtles times.* (*Whitgift Answ. to the admonition p. 80. ſect. 4.*) Wherfore Kinge Donalde of Scotland now moued by the example of Kinge Lucius, his neighbouring Sociate in terrene principalitie, and his whole kingedome, and beeing aſſured by this ſupreame power ſpirituall exerciſed by S. Victor ouer all churches, that it was his right, and the ſureſt waye in time of controuerſies (as that was in the obſeruation

of Eaſter) to adhere vnto the cheife and commandinge church of Rome, hee ſent to this holy Pope, to bee inſtructed in the faith of Chriſt, a longe, paineful & troubleſome iorney & labour on both ſides, ſoe many Biſhops now beeing in Britanie, Fraunce, and in all places betweene Scotland and Rome, if kinges & kingedomes could haue beene conuerted to the faith of Chriſt, and matters of the church with them ordered, without his direction or confirmation. For as truely write the Scottiſh hiſtorians. *Pope Victor ſent preiſts, in extremam Albionem, to the vttermoſte part of Albion, or the vttermoſte Albion, to preach the doctrine of Chriſt.* (*Hector Boeth. l. 5. Scot. hiſtor. fol. 89. p. 2. Boeth. ſupr. p. 1. Buchan. Rer. Scotic. l. 4. Reg. 27. Holinsh. hiſtor. of Scotl. in Donald. Ed. Grymſt. p. 20. in Scotl. §. 17.*) the narration whereof is this.

Talem dederat Donaldo Regi animum, pacis Princeps & author Chriſtus Dominus quod veræ pietati, aſpernato malorum dæmonum cultu, ſeſe paulò ante addixeret. Nam Seuero Imperante Romanis, apud Victorem Pontificem maximum qui quintus decimus poſt Petrum Eccleſiæ præfuit, per legatos obtinuit, vt viri, doctrina & Religione inſignes, in Scotiam ab eo miſſi,

missi, se cum liberis & coniuge Christi nomen profitentes, baptismate insigniunt. Regis exempla Scotica nobilitas sequuta, auersata impietatem, Christique Religionem complexa, sacro fonte est abluta. Fuit annus ille quo Scoti ad lumen veræ pietatis, Dei Optimi Maximi benignitate vocati sunt, & recepti; ab eo qui primus fuit humanæ salutis tertius supra ducēte simum: à Scotorum Regni institutione quingentesimus tricesimus tertius. Christ our Lord prince, and Author of peace, gaue such minde to kinge Donald, that castinge aside the worship of wicked deuils, hee had a litle before addicted himselfe to true pietie. For when Seuerus was the Romane Emperor, hee obteyned of Pope Victor the fifteenth after S. Peter, that ruled the church, that men renowned for learninge and Religion, sent from him into Scotland, might baptise him, with his wife and children, professinge Christ. The Scottish nobilitie followeinge the example of the kinge, forsakinge impiety, and embracing the Religiō of Christ, was baptized. This was in the yeare of the Incarnation of Christ, two hundred and three, and from the beginninge of the kingdome of the Scots, fiue hundred thirtie and three.

And a little after speakinge of the renowned learned Christians, of that time, hee addeth. *Incipere & nostri tum primum, sacras colere literas, Sacerdotibus præceptoribus, quos Victor Pontifex Maximus ad Christi dogma propalandum, in extremam miserat Albionem.* At that time our Scottish men first began to study diuinitie, hauinge for their Tutors, those preists which Pope Victor sent to teach the Religion of Christ in Albion, the vttermost country in this part of the world. And againe: *nostri qua fide & pietate instituti semel fuerunt, hactenus erroribus aspernatis, perseuerant.* Our contrimen (of Scotlād) perseuer at this day (it was written in the yeare 1526.) in the faith and pietie wherein they were then instructed. (*Hector Boeth. in fine præfat. Bal. centur 5. in Hector Boeth.*) And a Protestant of England in the yeare 1615. writteh: *Scotland receyued the faith in the time of Pope Victor the first, in the yeare 203. Celestin the first sent Palladius thither, to roote out the Pelagian heresie, which began to increase there, vnder Eugenius the second, whoe died in the yeare 460. since this time the Realme continued longe in the profession of the Romish church, vntill these later*

later dayes. (*Edward. Grimſton. Booke of Eſtates pag.* 20. *cap.* 17.) Hee meaneth the dayes of this our Soueraigne kinge Iames the firſt of England, and ſixt of that kingedome. Therfore it is a thinge without queſtion, that this holy Pope, ſoe earneſt for the ſpirituall ſupreamacie of his Apoſtolicke See, ſettled it with other doctrines in this Iland, where with the reſt it ſtill continued vntill theſe times, as theſe Proteſtants haue declared. Which is euident by all hiſtories, not any one affirminge, but rather denyinge, that hee altered anie thinge of that conſtitution of Pope Eleutherius, ſubmittinge the whole nation of Scotlande, to the Archbiſhopp of Yorke in ſpirituall affaires. And if kinge Donald and the nobilitie of Scotland then had not beene aſſured, that this ſupreame ſpirituall power, in diſpoſinge and orderinge church matters, in ſuch caſes, had belonged onely to the Popes of Rome, of all people and places in the world, they would not haue appealed to Rome, for thoſe thinges at that time in the Empire of Seuerus, when aboue all others, there was the greateſt enmytie and warrs betweene

the Romans and Scots, that euer were teſtified by all their hiſtories. *Bed l. 1. hiſtor. c. 5. Hect. Boeth. lib. 5. Scot. hiſt. Bucan. Rer. Scotic. l 4. Holinsh. hiſt. of Scotl. in Seuerus.*

In an other point alſoe wee are aſſured, that S. Victor whoe had by his higheſt authoritie excõmunicated ſoe many churches, both greeke and latine, as theſe Proteſtants haue told vs before, for their wronge keepinge of Eaſter, ſettled the right obſeruatiõ thereof in Scotland at this time. For to ſpeake in Proteſtants wordes of this Pope: *Hee confirmed the ordinance of Pius, touching the celebration of Eaſter vppon the Sonday.* Soe did Pope Eleutherius before him, and ſoe conſequently alſoe amonge other Chriſtian doctrines, by his legates taught and deliuered it here in Britanie. And wee are taught by theſe learned Proteſtants, that in the firſt generall councell of Nice: *De obſeruatione Paſchæ antiquus canon ſancitus eſt, ne porro in hac re Eccleſiæ variarent*: The old canon of the obſeruation of Eaſter was decreed, leaſt the churches ſhould afterward differ, about it. *(Ed. Grymſton p. 436. in Victor. Rob. Barnes in vit. Pont. Rom. in Victor. Bal. lib. 1. de act. prat. in eod. Magdeburg. centur.*

our. 3. & in Eleuther. Damaſ. in Eleuther. Barns in Siluestro. Magdeburg. cent. 4.) And that wee had Brittiſh Biſhops there, which conſented to this decree, and receaued it for Britany, they teſtifie in theſe termes. (*Theater of greate Britanie l. 6. cap. 9 pag. 206 n. 19.*) *The Britannes continued conſtant in chriſtianitie, and the cenſures of their Biſhops, for the greate eſtimation of their conſtancie, pietie and learninge, were required, and approued in greate points of doctrine, amonge the aſſemblies, of ſome generall councells, as that of Sardis (where appeales to the Pope were decreed) and Nyce, in the tyme of greate Conſtantine, vvee had our Biſhops preſent.* And all men of readinge are aſſured of this, both Conſtantine the Emperor in his epiſtle to the churches, and S. Athanaſius in his Apologie write plainely, that this our Britanie receaued the councell of Nice. *Epiſt. Conſtãt. apud Theodoret. Athanaſ Apolog.*

Therefore it is a very idle and ignorant coniecture, or rather malitious error of ſome Proteſtants, to ſeeme to write as though Britany had receaued the faith frõ ſome of the Aſiatical churches, becauſe ſome of the later Scots and Britans die erre in that obſeruation,

tion, but this error of the Britans as diuers haue proued allready was quite differét from that of ſome part of Aſia & greeke. And the firſt gretian that came hither, except ſome ſent by Roman Authoritie, that I finde was S. *Regulus Albutus borne in Achaia*, whoe came into Scotland, when Auguſtinus was kinge, allmoſt two hundred yeares after this, and longe after the controuerſie of keepinge Eaſter was ended, *and brought thither holy relicks of S. Andrew the Apoſtle, vvhoe coming into Pictland, and the fame of this knowne, very many came to reuerence the holy relicques of the Apoſtle, and made offerings there, and the kinge of the picts Hirguſtus receaued by him with proceſsion and lyinge vpon the grounde, vvith much reuerence, kiſſed the holy relicques, and after maſſe ended hee bequeathed his palace to Saint Andrew, and to Regulus and the preists to ſerue God in. Huius rei fama per Pictorum regiones delata permultorum animos ad viſendas venerandaſque ſacras Apoſtoli reliquias attendit. Confluxerunt ergo illuc vndique donaria Chriſti Apoſtolo pretioſa afferentes. Affuit & Heirgaſtus Rex eorum, quæ fama ad eum detulerat, viſendi cupidas. Venientem ad ſe Regulus*

gulus cum ſociijs pio apparatu cum Sacerdotum ac Monachorum religioſa deductione in hymnis & canticis excepit. Rex humi procumbens, ſacras reliquias multa veneratione oſculatus, vbi ſacra Chriſtiano more, cuius ipſe Heirguſtus erat obſeruantiſsimus, erant peracta, regium palatium amplis ſtructuris ornatum diuo Andreæ, Regulo, ac Sacerdotibus ibidem deinceps Optimo Maximo Deo famulaturis, liberè erogauit, ſtruxit & haud procul à palatio, ſacram ædem diuo Apoſtolo dicatam: and builded an other church not far from the palace, dedicated to the holy Apoſtle. And thus much of S. Victor.

Next to him ſucceeded Pope and S. Zepherinus, whoe to proue hee ſtill maintayned this Romane ſupreamacie, as his predeceſſors before, ouer all Biſhopes, Primates, Patriarckes, and whomſoeuer, or whereſoeuer of the cleargie, or others, did generally decree as theſe Proteſtants tel vs. (*Rob. Barns in vit. Pontif. Rom. in Zepherin. hee calleth him Seuerus.*) *Sine Romani Pontificis authoritate accuſatum Epiſcopum, nec à Primate, nec à Patriarcha, nec à Metropolitano, in Iudicio condemnandum eſſe.* That a Biſhop accu-

accused, should not bee condemned, neyther by the Primate, nor Patriarcke, nor Metropolitane, without the authoritie of the Pope of Rome. By which is euident, that euen the Archbishops themselues of Britanie, to whome all others were subordinate in thinges spirituall, were subiect to the Pope of Rome at this time.

Pope Calixtus succeeded next, and to speake in a Protestant Doctors wordes: (*Powel l. 1. of Antichrist. pag. 130. 131.*) *Calixtus Pope defined, that all Bishops though gathered in a generall councell, shall fulfill the will of the church of Rome. They which doe not this are pronounced to keepe a conciliable, & not a councell.* And to bee short in this matter, the Protestants of England proue vnto vs, that this busines of the spirituall power of that See ouer all other churches, is the cheife scope of many of their Epistles decretall. (*Rob. Barns in vit. Vrbani, Antheri. & Downam. lib. 1. Antichristi. cap. 3. pag. 35.*) And to giue some particular instances hereof more in Britanie, in this age: wee finde in histories. (*Matth. West. an. 257. 258.*) that Pope Stephē about the yeare of Christ 257. 258. or 259. When S. Mellon, then noe Christian, was sent from hence by publick autho-

authoritie to Rome, about the temporall affaires of this kingedome, conuerted him to the faith of Chriſt, made him preiſt, and ſoone after Biſhop, exempting him from his ciuill imployments of this his country, and by his Apoſtolicke power ſent him Archbiſhop to Rhoan in Normandie. (*Petr. de Nat. de vit.* 51. *Vincent. in Specul. l.* 11. *c.* 74. *Martyrol. Rom.* 22. *Octob. Ioh. Capgr. in* 5. *Mel. M. S. antiq. in eod. & Catal. Epiſcop. Rothmag. Matt. Weſt.*) And amonge others our glorious men and martyrs here in this age, it is the common opinion, that S. Amphibalus whoe conuerted S. Alban. (*Matth. Paris p.* 178. 179. *Lidg. in vit. eius. Engl. Martyrol.* 25. *Iun.*) both was a Britan borne, and conſecrated at Rome, ſome ſay by Pope & Saint Zepherinus, what and how glorious his hiſtorie is, for his preaching and martyrdome with vs, all hiſtories of that time are full: and how renowned hee and others of his holy company, ſent by that Apoſtolicke See were at the ſame time in Scotland, namely *Modocus, Priſcus, Calanus, Ferranus, Ambianus, and Carnonus*, both Scottiſh and Engliſh hiſtories wil witneſſe. *Where S. Amphibalus was the firſt Biſhop they had, and in Mona the Iland:*

Iland: Amphibalus Brito vir insigni pietate primus Antistes ibi creatus. Hector Boethius Scotor. histor. lib. 6. fol. 102. Bal. centur. 1. in Amphib. Holinsh. hist. of Scotland in Chrak int. Veremund. apud Boeth. supr.

And soe honored was he of that most worthie Kinge of Scotland Chrathlintus, that to shew the honor hee yeelded to this holie Legate, and his companions, and somewhat to behold the Religiō of that time, the Scottish historie thus speaketh vnto vs. (*Hector Boeth. supr Holinsh. hist. of Scotlād in Chrah.*) *Chrathlintus Rex sacram Antistitis ædem muneribus ornauit amplissimis, calicibus, patenis candelabris, aliisque similibus ad sacrorum vsum commodis, ex argento, auroque fabrefactis, altarique cupro & ære clauso: prouentus ad ea ex agris in sacræ ædis vicini constituit. Fuit id templum omnium primum, Christiano ritu, vbi Pontifex sacerque magistratus sedem haberet primariam, inter Scotos, cuius nostri meminere scriptores dedicatum.* Kinge Chrathlint did adorne the Holy Howse, of the Bishop Amphibalus, with most honorable guifts, chalices, patens, candlesticks, and others seruinge for the vse of Masse made of syluer, and gold, and an Altare, inclo-

incloſed with copper and braſſe, and appointed reuenewes for them out of the country adioyninge. That was the firſt Chriſtian church where a Biſhop and holy magiſtrate had his cheife See, amonge the Scots, that is remembred by our writers. Thus were the Biſhops and preiſts conſecrated at, and ſent from Rome, honored in this nation at that time. When wee reade further the See of Rome to haue beene here in ſuch high honor, that the Brittiſh writer, and witneſſe of S. Albans life, liuinge then, writeth. (*Compilator vitæ S. Albani apud Capgrau. & M. S. antiq. in vit. eiuſd.*) *Romam proficiſcor, vt illic veniam merear delictorum, libellum quoque iſtum offeram Examini Romanorum: vt ſi quid in eo ſecus quàm debuit fortè prolatum fuerit, hoc per eos dignetur in melius commutare.* I goe to Rome, that there I may deſerue forgiuenes of my ſinnes: and I will offer this booke to the Examination of the Romans, that if any thinge be vttered therein otherwiſe then it ſhould, it may bee amended.

And that all ſpirituall power and iuriſdiction then in Britanie, was ſubordinate vnto,

vnto, & dependinge of the Popes of Rome, in that time, the Antiquities and Antiquaries, Protestants and others, both of Cambridge and other places doe plainely testifie, whoe amonge other euidences for this matter, produce vnto vs the auntient Bull of Pope Honorius, dated at Rome the 20. day of Februarij in the yeare 624. (*Bulla Honorij I. Papæ an. 624. 20. Februar. apud Caium l. 1. de antiquit. Cantabrig. Accad. p. 75. 76. 77.*) Wherein hee affirmeth that hee followeth the example of Pope Eleutherius, of whome I haue spoken before: Pope Fabian who liued in this age, and others who beeinge likewise holy Popes, had done the like which hee did towardes the vniuersitie or schoole of Cambridge, and concerninge his power spirituall ouer all parsons in this nation, thus it is.

Honorius Episcopus seruus seruorum Dei, dilectis filijs doctoribus & scholaribus in vniuersitate Cantabrigiæ studentibus Apostolicam benedictionem. Dilectissimi in Christo filij, nō absque labore, & plurima perturbatione didicimus, quomodo nonnulli propriæ salutis immemores luporum faucibus, & vulpina facie, libertates & priuilegia, quæ vobis & prædecessoribus

bus in eadem vniuersitate studentibus gratiosè indulsit sedes Apostolica, moliuntur enervare. Ita quòd plures ecclesiarum præpositi absque rationis Iure minùs iustè in vos iurisdictionem indebitam, & insolitam vsurpantes, quamque non consueuerunt hactenus, ad vniuersitatem vestram accedunt, materiam perturbationis, & discordiæ seminantes, correctionis, emendationis aut reformationis ibidem officia exercentes, contra inhibitionem sedis Apostolicæ. Volentes igitur, vt tenemur iustitia suadente, paci & tranquillitati vniuersitatis vestræ paterna sollicitudine salubriter prouidere. Prædecessorum nostrorum Romanæ Ecclesiæ Pontificum, Eleutherij, Fabiani, Leonis, Simplicij, Felicis & Bonifacij vestigijs debitè inhærentes, authoritate omnipotentis Dei districtius inhibemus, sub pœna excommunicationis, quam veniens in contrarium ipso facto incurrat, ne quis Archiepiscopus, aut eorum officiales, seu visitatores generales aut speciales à Sede Apostolica deputati, audent in aliquem vestrum suspensionis vel excommunicationis, seu interdicti sententias inferre, aut vos familiares vestros molestare præsumat.

Honorius Bishop, seruant of the seruants of God, to his beloued sonnes the doctors & schol-

ſchollers of the vniuerſitie of Cambridge ſendeth Apoſtolicall benediction. Wee haue learned not without labour and much ſorrowe, moſte beloued ſonnes in Chriſt, how ſome vnmindfull of their owne ſaluation, like greedy wolues, and craftly foxes goe about to weaken or euacuate the liberties & priuiledges which the See Apoſtolicke hath graunted graciouſly to you, and your predeceſſors ſtudents in the ſame vniuerſitie. Soe that many Rulers of churches without right of reaſon, vſurping, vniuſtly ouer you vndue iuriſdiction, and vnaccuſtomed, and which hitherto they haue not vſed, come to your vniuerſitie, ſowing matter of trouble, and diſcord, exerciſing there the offices of correction, emendation, or reformation, againſt the inhibition of the See Apoſtolick. Wee therfore willing, as wee are bound by iuſtice perſuadinge it, with a fatherly care ſafely to prouide for the peace, and quietneſſe of your vniuerſitie, duely followinge the ſteps of our predeceſſors, Popes of Rome, Eleutherius, Fabianus, Leo, Simplicius, Felix and Bonifacius, by the authoritie of almightie God, doe ſtrictlie forbid vnder payne of excommunicatiõ ipſo facto to bee incur-

incurred by the cõtrary doer, that noe Archbishop, or their Officials, nor the visitors generall or speciall deputed from the See Apostolicke, shall dare to inflict the sentences of suspension or excommunication, or interdiction, against any of you, or presume to molest you, or your seruants.

By which it is euident, that in this age the Popes of Rome, exercised the highest spiritual iurisdictiõ in this kingdome, limited (as they thought good) the power of Bishops, and Archbishops, subiecting them to their cẽsures, and made exemptions from them, & all others, except the See of Rome it selfe, & had their visitors here to such purposes, except these Protestants doe deceaue vs. Which further testifie, that this Pope Fabian, in that time miraculously chosen Pope, and liuing & dying an holy Saint, made diuers decrees, generally bindinge all Christians as: *That euery Christiã should cõmunicate thrise a yeare, that is to say, at the feasts of Easter, Whitsonday, and the birth of our Sauiour, that preists should not bee punished in prophane courts.* And the like. *Ed. Grymston. in Fabian. Pope. Rob. Barns l. de vit. Pontif. Rom. in Fabiano.*

THE FOVRTH CENTVRIE OR HVNDRED YEARE.

THE VIII. CHAPTER.

Wherein is proued likewise by the Protestant diuines, and Antiquaries of England, that the Popes of Rome, euer claymed and exerciſed, this their higheſt power here in this Age.

NOw wee are come to the fourth hundred yeare, in the beginninge whereof, Diocletian the perſecutinge Emperor dyinge, although hee had put euen in this Iland, diuers thouſands of Chriſtiãs to death, and one thouſand in one time and place, Lichfeild, (*Theater of greate Brit. l. 6. Stowe hiſtor. in the Rom. in Coill.*) (taking therevpon the name of a Feild of Blood.) yet hee was ſoe farr from extinguiſhinge the name of Chriſt, that wee had a continuall ſucceſſion at that very time of Biſhops, preiſts, religious, and other cleargie men, without intermiſſion deudced from this Roman inſtitution in this kingedome. And this teſtified

fied by the beſt Antiquities wee haue, S. Gildas, S. Bede, and allmoſte all after them both Catholicks, and Proteſtants. (*Gildas l. de excid. & conqueſt. Brit. cap.* 8.) The words of Saint Gildas ar theſe, as Proteſtants publiſh him.

Biluſtro ſupradicti turbinis necdum ad integrum expleto, emerceſcentibuſque nece ſuorum Authorum nefarijs decretis, lætis luminibus omnes Chriſti Tyrones quaſi poſt hyemalem ac prolixam noctem, temperiem lucemque ſerenam auræ celeſtis excipiunt, renouant eccleſias ad ſolum vſque deſtructas, Baſilicas Sanctorum Martyrum fundant, conſtruunt, perficiunt, ac velut victricia ſigna paſsim propalant, dies feſtos celebrant, ſacra mundo corde, oreque conficiunt, omnes exultant filij gremio ac ſi matris eccleſiæ confoti. When ten yeares of the ſaid perſecution were not wholly expired, and the wicked decrees were now voide by the death of their Authors, al the ſouldiars of Chriſt with ioyfull countenance, as it were after a winter longe night, receaue the temper and cleare light of the heauenly ayre, they renew their churches deſtroied euen to the ground, they build churches of the holy martyrs, frame, and perfect them, & as it were publick-

lie sett forth euery where their victorious Ensignes, they celebrate holy dayes, they perfect their sacrifices, or sacred things with a cleane hart, and mouth, they all doe reioyce, as it were children fostered in the lap of their mother the church.

The very same hath S. Bede whoe addeth (*Bed. histor. Eccl. l. 1. cap. 8.*) *Progressi in publicum fideles Christi, qui se tempore discriminis, siluis ac desertis, abditisque spelunc is occultauerant*. The faithfull seruants of Christ shew themselues now in publick, whoe in the time of the daunger had hidd themselues in woods, and wildernesses, and hidden dens. And then hee writeth as S. Gildas before. By which publick and hierarchicall Acts and offices of Bishops, and preists, as founding and dedicatinge churches, to the honor of holy Martyrs, that had late suffered in that persecution, in institutinge and celebratinge their festiuities, renewing and consecrating other defaced churches, which none but Bishops might doe, and sayinge Masse, which hee expressely by perfecting their sacrifices or sacred rites, with a cleane hart, and mouth, the preistly office and function, it is moste euident, that diuers both

preists

preists and Biſhops, with other cleargie men eſcaped in this perſecution, and ſoe ſtill continued the hierarchicall ſucceſſion of Archbiſhops and Biſhops, ſoe vniuerſally eſtabliſhed here before by the Popes of Rome, and with the ſame dependance which they had before. For noe hiſtorie maketh mention, of any chaunge, neyther of our Bishops then putt to death, except S. Amphibalus, vnleſſe wee wil coniecture without warrant, that S. Angulus ſuffered martyrdome in this time. And notwithſtanding ſoe many loſſes, and deſolations of our Antiquities, wee haue teſtimonie of ſome Bishops in particular then liuing, the perſecution being ended.

For whoe can thinke but ſome of thoſe which fledd into Scotland, whether the perſecution extended not, with S. Amphibalus, remayned there ſtill in the Epiſcopall See of *Mona*, which kinge *Chrathlinte*, had ſoe honorably endowed to that purpoſe, and longe after was an Epiſcopall See? I haue named diuers of theſe renowned men before, of whome ſome one in all probabilitie after the returne of Saint Amphibalus into theſe parts, ſupplied that place and dignitie there. And here in England it is euident by

those antiquities wee haue left, that wee had preserued from the fury of that persecution, many both Bishops, and Archbishops. To exemplifie in London, wee haue the names of Sixteene Archbishops there, before the cominge of S. Augustine hither, as both Iocelin of Furnes, the Protestants, Stowe, Godwyn and others collect them. (*Iocelin Catalog. of British Bish. Stowe histor. in Lucius. Godwyn. Catalog. in London, 1. concil. Arelat. in Subscript. tom. 1. concil. Stowe & Godwyn supr.*) And it is manifest that either Restitutus which was Archbishop of London, and was present at the councel of Arles in Fraunce, in the yeare 326. soone after this, or Thedred, or Hillary supposed to bee his immediate predecessors, was then Archbishop. And soe because euery Archbishop inferreth inferiour Bishops vnder him, that wee had Bishops alsoe. I will instance onely in Wincheſter, where wee ar informed both by an old Manuscript Author, and a new Protestant Bishop. (*Godwyn Catalog. of Bish. in Wincheſt. 1. old M. S. apud eundem supr.*)

"That one Constans was Bishop there in this "time, and in the yeare 309. or 310. did vpon "the 15. day of march, hallowe and dedicate

vnto

vnto the honor & memory of S. Amphibalus, that had ſuffered death for Chriſt in the late perſecution, a church there reedified with ſuch wonderfull forwardnes and zeale, as within one yeare and thirtie dayes, both it and all the edifices belonginge vnto it, were quite finiſhed in very ſeemely and conuenient māner. And that Deodatus was Abbot of this new erected Monaſtery. Thus this Proteſtant Biſhop from an old Manuſcript.

By which, and that which is ſpoken before in this chapter, it is euident, that England this part of Britanie then had both Biſhops, and Archbiſhops continuinge in the ſame order and maner as they were firſt inſtituted here by the See of Rome: neither did they now begin to depart or ſeperate themſelues from obedience to that See Apoſtolicke; for ſoone after this, the firſt general councel of Nice beeinge called, theſe Proteſtāts haue told vs, wee had Biſhops there, and moſt euident it is, that it was receaued in this kingdome. And yet the canon of that councell is ſoe manifeſt for the Popes of Rome ſupreamacy, at the leaſt ouer this weſtern world, wherein England is, both in the time of this holy councell, and before, that

a Protestant Bishop doth thus confesse it: "(*Feild.l.3.p.60.61.*) In the time of the Nicen "councell, & before, as appeareth by the Acts "of the councell limitinge their bounds, there "were three principall Bishops, or Patriarkes "of the christian church: namely the Bishop "of Rome, Alexandria, and Antioch. Soe wri-"teth the Protestant Archbishop Whitgift, Foxe and others, whereof one saith. (*Whitgift def. of the Answ. p. 331. Foxe tom. 1. pag. 12. Rob. Barns in vit. Pont. Rom. in Silvestro.*) *Sollicitudinem ecclesiarum, pro recepta consuetudine veterum habendam esse statuerunt.* The fathers of the nicen councell did decree, that accordinge to the custome receaued from them of old, that the three cheife patriarkes of Rome, Antioch, and Alexandria, should haue chardge of the churches.

Soe that if wee would seeke noe further then to these great enemies themselues of the Romane See, yett they confesse vnto vs, that it was not onely decreed in this nicen councell, where, as our Protestants haue told vs, wee had Bishops consentinge, and our kinge and contriman Constantine the great Emperor alsoe submittinge himselfe vnto it, but that it was the old custome and tradition of the

the church, that the Biſhop of Rome was the principall Biſhop, and commaundinge Patriarke of all weſterne churches, amonge which this of our Britanie was euer, now is, and of neceſſitie muſt bee one, and if wee will bee members of the church of Chriſt, except wee can remoue Britanie from the vttermoſt part of Europe, to lepp to Alexandria in Africke, or Antioch in Aſia, wee muſt needs by this councel as it is gloſſed by our Proteſtants, bee ſubiect to Rome, as wee euer were by the old cuſtome before that councell. The words of theſe Proteſtants Whitgift and Foxe are theſe. (*Whitgift Def. pag.* 331. *Foxe tom.* 1. *pag.* 12.) The councell of Nice which was the yeare of our Lord 340. and in the ſixt canon of the ſaid councell wee finde it ſoe decreed, that in euery prouince, or precinct ſome one church or Biſhop of the ſame, was appointed and ſett vp, to haue the Inſpection and Regiment of other churches about him, *ſecundum morem antiquum*, that is after the auncient cuſtome, as the words of the councell doe purport. Soe that the Biſhop of Alexandria ſhould haue power of Libia, and Pontapolis, in Egipt, for as much as the Biſhop of Rome hath,

hath the like or same maner.

Therefore seeing there is none named either by the councell, or custome related by that councell, but the Bishops of Rome, Antioch, and Alexandria to haue this high Regiment and power ouer the churches, wee must needs adhere and appeale to Rome by these men, as wee euer did by the old custome from the beginninge of our first life in Christ: otherwise wee shall fall into errors and conclude inualidate things euen in the highest matters, these men assuringe vs, that at this time there were but three cheife Metropolitane churches before recited, and that to vse their words. (*Whitgift def. pag.* 359.) The church of Rome is called all that is subiect to the Bishop of Rome. And (*Whitgift Answeare to the Admonit. cap.* 2. 17. *diuision.*) that notable and famous councell of Nice must be, and is of all wise and learned men next vnto the scriptures themselues reuerenced, esteemed and embraced, in the sixt canon of that councell it is thus written: This councell doth determine him to bee noe Bishop, which is made without the consent *Metropolitani Episcopi*, of the Metropolitane. Which cheife Metropolitane.

tropolitane to vs then as theſe men haue told vs, was the Biſhop of Rome; ſoe that it is euident by them, that we could not here haue any Archbiſhop, or Biſhopp made without his allowance.

And yett theſe our Proteſtant Biſhops & Doctors muſt needs eleuate this power ſpiritual higher, then to make it onely cheiſe ouer Britanie, thoſe Weſt nations and Europe, and giue, it the higheſt place in the whole church of Chriſt, for ſoe all that can bee pretended by theſe Proteſtants, to haue had intereſt in ſuch things at that time, whether the Pope himſelfe S. Silueſter and others, our kinge and Emperor Conſtantine, or the Biſhops of Britanie, and other nations; for all theſe in thoſe daies acknowledged the Supreamacy in the Romane See ouer all churches. S. Silueſter Pope with the conſent, and Subſcription of the Emperor Conſtãtine his Mother S. Helena, and 284. weſtern Biſhops, and 45. preiſts, decreed. (*Concil. Roman. ſub Sylueſtro can.* 20. *to.* 1. *Concil.*) *Nemo Iudicabit primam ſedem: quoniam omnes ſedes à prima ſede deſiderant temperari, neque ab Augusto, neque ab omni clero, neque à Regibus, neque à populo Iudex iudicabitur.* Noe man ſhall iudge the

the cheife See (of Rome): becauſe all Sees deſire to bee gouerned by the cheife See. The iudge (Pope of Rome) shall not bee iudged, neither by the Emperour, nor by all the cleargie, nor by kings, nor by the people. Where wee ſee the Pope of Rome to bee by all conſent the higheſt iudge, and ſubiect to noe others iudgment, whoſoeuer. The honor and reuerence which Conſtantine yeelded to Saint Silueſter then Pope, is ſufficiently knowne by Euſebius in his life and others. (*Euſeb. de vita Conſtantini.*) I will onely exemplify by the warrant of an engliſh Proteſtant Biſhop, how this greate dutie and Reuerence of him to that holy Pope, and endowinge that Apoſtolicke See with honor and ritches, was ſuch, that it was longe before foretold by an Angell from heauen, to S. Blaſius, ſaying (*l. 1. de Act. Rom. Pontif. in Sylueſtro.*) *That in the time of Conſtantine, Idolatry ſhould ceaſe by his meanes, and this Conſtantine for his honor to the See of Rome, ſhould tranſlate the ſeate of his Empire from thence, into Thracia, and there ſettle it at the mouth of the* Riuer *Boſphorus, and leaue Italy and Rome to the Pope, Chriſts vicar there. Adueniet Princeps, ſub quo pacabitur orbis: &*

finem

finem accipiet veteram cultura deorum. Conſtantinus apud Thraces, qua Boſphorus æquor Thracius Euxinis Aegæum ingurgitat vndis, conſtituet ſedem Imperij: latiumque relinquet Chriſto & Romulcam ſeptem in collibus vrbem.

Now for the Biſhops of Britanie there can bee noe queſtion, but they gaue this primacie to S. Silueſter: for firſt it is moſt probable ſome of them were preſent at this Roman councell, ſoe great, conſiſtinge of the weſterne Biſhops. Secondly in all Iudgments they muſt needs acknowledge this ſupreamacy either in the Pope, or Emperor; But not the Emperor which yeelded it to S. Silueſter. Thirdly becauſe the next Pope Saint Marke, who was Pope but three yeares, claimed for the Romane See to be, *mater omnium eccleſiarum*, the mother of all churches, and priuiledged from hereſie. (*Marcus epiſt. ad Athanaſ. & cæter. Egipti Epiſcopos.*) And as theſe Proteſtants tell vs, *his ſucceſſor S. Iulius appointed appeales to the See of* Rome, *and taught noe councel could bee kept lawfully without his conſent.* (*Rob. Barns in vita Pontif. Roman. in Iulio.*) And two other Proteſtant Biſhops ſpeaking of this time affirme: *The canō of the primatiue church made euery thinge*

voide,

voyde that was done without the Bishop of Rome. (*Bilson true differ. pag.* 66. 67.) And againe: *The canon of the primatiue church forbad any councell to bee called, without his consent.* (*Morton Appeale pag.* 286.) And to make all sure in this matter, that the whole cleargie of Britanie and Christians vnder them, at this time attributed this spirituall supreamacie to the Pope of Rome, our Protestants haue told vs before, which aunciẽt Authorities alsoe affirme (*Theater of greate Britanie l.* 6. *Sulpit. Seuer. sacr. histor. lib.* 2. *Athan. apol. l.* 1. *cont. Ar. Concil. Sardic. can.* 4. 7.) that wee had of this nation diuers Bishops in the generall councell of Sardis, a cytie of Lydia in Asia with 300. Bishops; and therfore this kingedome with the rest, acknowledged the supreamacie of the Pope of Rome in all places, and that Appeales were to bee made to him as higheſt iudge.

And whereas the councell of Arles in Fraunce in the time of S. Siluester, in the subscription of the Bishops there, many Protestants and other Antiquaries assure vs, (*Concil. Arelat. in subscript. Theater of Brit. lib.* 6. *Stow histor. in Lucius. Godwyn. catalog. in London.* 1.) that Restitutus our Archbishop

hop of London was presente there, and subscribed for this nation, that place beeinge soe remote from London, wee must needs say, that hee was called thither by the Pope of Rome, or doe that, which neuer any yett would allowe, to graunt a superioritie vnto the Bishops of Fraunce ouer them of this kingedome. And soe for those our Bishops which were at the councell of Ariminum in this time, for noe others medled in these affaires in those dayes. Which wee are further taught by the Example of our holy Bishop S. Ninian, (*Capgrau. in Catal. in Ninian. Bed. hist. Anglic. Theater of greate Britanie. lib. 6. Bal. centur. 1. de script. in Niniano Bernini.*) whoe towards the later end of this centurie of yeares, was made Bishopp at » Rome by the Pope there, and by him sent » Apostle to the Western parts of Britanie, to » people there which had not yett receaued » the faith of Christ. Where hee conuerted the » nation of the Picts, preached the ghospell » through the contryes of the Britans, Scots, » and Picts, ordeyned there preists, consecrated them Bishops, and diuided the contry » into parishes, as both Catholicks and Protestants are witnesses. *Audiens Pontifex Ro-* »

manus

manus quoſdam in occiduis Britanniæ partibus necdum fidem Chriſti ſuſcepiſſe, ad Epiſcopatus gradum Ninianum conſecrauit. Concreditum à Deo talentum per Britannorum, Scotorum, auſtralium Pictorum terras, ad ſenium vſque latiſsimè profudit. Ordinauit presbyteros, Epiſcopos conſecrauit, & totam terram per certas parochias diuiſit. And liuinge in this preachinge vntill hee was very ould, as a Proteſtant Bishop writeth, (*Bal. centur.* 1. *in Ninian. Palladio Patricio.*) he died in the yeare of Chriſt 432. before which time S. Palladius, S. Patricius, SS. Germanus and Lupus were ſent hither by S. Celeſtine Pope of Rome. And yett that hee came hither in the fourth century, it is euident: for in his cominge hither from Rome, hee came by S. Martin Bishopp of Tours, in Fraunce as Capgraue and others writte, (*Ioh. Capgr. in S. Ninian.*) and yett by Sigebert and others, S. Martine died within the firſt 400. yeares. (*Sigebert. in Chronic. ad an.* 399.) In which time alſoe wee had Cœlius Sedulius of this nation, ſcholler (as a Proteſtant Bishop writeth) to *Hildiberthus* a learned Bishop of Scotland, (*Ioh. Bal. centur.* 1. *in Cæl. Sedul.*) after whoſe death hee trauailed many

many nations for learninge ſake, as Spayne, France, Italy and Aſia, and beeinge excellently learned returned to Rome, where hee longe time continued, and was ſoe learned holy and gratefull a man to the Popes of Rome, that Pope Gelaſius (to vſe the Proteſtants words) in the decrees diſtinct 15. calleth him, *venerable Sedulius, and much prayſeth his writings.*

Neyther can wee thinke otherwiſe of his Maſter, *Bishop Hilarbertus*, of whome hee was inſtructed, and directed in theſe courſes. And this Sedulius himſelfe alſoe was a Biſhop, as both *Sigebertus*, and *Boſtius* our contryman, and the Proteſtant Biſhop Bale from them, are wittneſſes. (*Sigebertus & Boſtius apud Bal. centur. 1. de Script. in Coel. Sedul.*) In which time alſoe liued S. *Kebius* our Corniſh Biſhop, ſucceſſor, though perhaps not immediate, to S. Amphibalus in the Biſhoprick of Mona. (*Ioh. Capgrau. in S. Kebio. Harpesf. hiſtor. pag. 26. Pitſ. in Kebio.*) Whoe liued longe time with S. Hilary Biſhopp of Poicters in Fraunce, that worthie piller of the true Catholick faith, and honor of the church of Rome, and Succeſſor of Saint Peter there, that hee calleth him.

(*Hilar. ad Psalm.* 131. *& in Matth. can.* 16.) *Ecclesiæ fundamentum, cælestis Regni Ianitor, cuius arbitrio æterni aditus traduntur, cuius terrestre iudicium præiudicata authoritas sit in cælo*: Foundation of the church, porter of the kingedome of heauen. The happy foundation of the church, the blessed porter of heauen, to wose will the eternall passadges are committed, whose iudgement on earth is preiudicate authoritie in heauen.

Such a tutor, pedagoge, and consecrator alsoe had this our happie contryman Saint Kebius, in those turbulent hereticall times of the Arrians, and their opposition against the Romane church, a greate meanes by this our holy Bishop, S. Restitutus, Fastidius, Priscus, our Archbishops then, and other godly Bishops of this nation, to preserue this kingedome in the true faith, and obedience to the Pope of Rome, in soe much that S. Hilarie himselfe, (*lib. de Synodis aduersus Arr.*) commendeth the Bishops of Britanie for the sinceritie in those times, to their eternall honor. Hee dyed, as our Protestants write, in the yeare of Christ, 370. And in this age alsoe was that renowned S. Vrsula, with her glorious company of Bishops, other clear-

cleargie men, Virgins and others, as thoſe Proteſtants ar witneſſes, whoe as both Ptolomæus Lucenſis, Capgraue, the Antiquities of Collene, and the German hiſtories teſtifie (*Baleus centur. 1. in Vrſula. Cynoſura an. 390. Stowe hiſtor. an. 394. in Theodoſius. Martyrolog. Roman. die 21. & 22. Octob. & Beda hac die & Vandelbert. Baron. in annot. Ptolom. Lucenſ. in S. Vrſula. Capgrau. in S. Vrſula. & Annal. Colonienſ. &c.*) made that their moſte holy pilgrimadge to Rome, and at their returne receaued the crowne of Martyrdome at, or neare Cullen in Germanie, where, as alſoe in the whole Chriſtian world, and both to their honor and the glory of our country, they are celebrated in the moſt auncient Martyrologes, in which ſacred company, as Capgrauius and diuers others teſtifie, there were manye Biſhops of this kingedome, as namelie *Willielmus or Michael, Columbanus Ywanus, Eleutherius and Lotharius*. Which I rather name, that wee may know, how this kingedome at that tyme, both was ſoe repleniſhed with Bishops, that it might ſpare ſoe manie to bee ſent from hence, with thoſe holy Virgins, and to giue euidence how

deuoted and respectiue, the Bishops and cleargie, with the rest of the Christians of this kingedome, were towards the See of Rome, in these dayes.

THE FIFTE CENTVRIE OR HVNDRED YEARE.

THE IX. CHAPTER.

Shewinge by these Protestants of England, how both the Popes highest spiritual power, was still here continued, and a perpetuall succession of our Bishops and Cleargie alsoe in Britanie from the See of Rome, as in the other Ages before.

NOw wee are come to the fift Century, in the beginning whereof the first Fathers of Heresie, and Opposers against the holy Apostolick See of Rome, which I finde to haue beene of our Brittish nation, were the monstrous rebellious Hereticks Pelagius and Timotheus, not that I finde them more formally & directly opposite to the See Apostolick then other Hereticks were, but as the nature

nature and neceſſitie of hereſie is, to bee euer contrarie and diſobedient to their cheife iudge, and commaunder in ſuch caſes, the Pope of Rome, with councels aſſembled: for as our Proteſtants tell vs, diuers Popes of Rome both by themſelues, and in councels had condemned Pelagius for an hereticke, and yett hee obſtinately perſiſted in his condemned errors. *Innocentius the firſt condemned, Pelagius the monke, and Cæleſtius of hereſie, for preferringe free vvill before the grace of God, and ſayd the vvil of man by it ſelfe, was ſufficient & able to fulfill the cõmaundements of God, and tooke avvay the neceſsitie of Baptiſme and faith in Chriſt.* (*Rob. Barns in vit. Pont. Rom. in Innocent. Bal. centur. 1. de Scriptorib. in Pelagio hereſiarcha.*) *Innocentius primus Pelagium monachum, & Cæleſtium hæreſeos damnauit: quod liberũ arbitrium gratiæ Dei præferrent, dicerentq; voluntatẽ per ſe ſufficere, ad implenda Dei mãdata, præſul ordinatus Pelagius ſui nominis hæreſim fabricabat, aſſerens hominem ſine peccato naſci, ac ſolo voluntatis imperio ſine gratia ſaluari poſſe, vt ita nefarius baptiſmum ac fidem tolleret.* Pelagius after hee was made a Biſhopp, framed an hereſie of his name, affirminge that man was borne

without sinne, and by the onely commaunde of his wil, without grace by Christ, might bee saued, that the wicked man might soe take away both baptisme and faith.

Pope Sozimus alsoe, as these men tell vs, condemned this hereticke, and to vse their wordes. (*Rob. Barnes sup. in Sozimo Papa.*) *That Sozimus might declare, that nothinge was in any place ratified, that was done in holy things, except it were done by the Popes authoritie, hee sent Faustinus a Bishop, & two preists, to the councell of Carthadge. The decrees of the councell were brought to Pope Sozimus, which beeinge by him approued, the Pelagian heresie was condemned euery where. Vt Sozimus declararet, nihil vsquam ratum fore, quod in rebus sacris ageretur, nisi id Romani Pontificis authoritate fieret, Faustinum Episcopum, & duos presbyteros, ad Cathaginensem Synodum misit. Synodalia decreta ad Sozimum perlata sunt: quibus approbatis, Pelagiana hæresis passim damnata est.* Thus wee see by these Protestants, that the Popes of Rome, euen in this time, when they were moste afflicted, and *Rome it selfe taken, and sacked by Gothes, in the time of this Pope,* (*Barns supr,*) beeinge Pope but one yeare 3. moneths and twelue dayes,

Sozi-

Sozimo Pontifice, Roma à Gothis capta eſt: They ſtill exerciſed and practiſed this higheſt ſpirituall power in all places, euen in Africk, as theſe Proteſtants aſſure vs, and not onely in Europe where our Britanie is: In which they ſhewed, and exerciſed this their higheſt ſupreamacy in many and diuers matters in that time.

And firſt in this Buſines of *Pelagius*, the monke or Abbot of Bangor, in Wales; Thus writeth a Proteſtant Biſhop with conſent of Antiquities. (*Bal. centur. 1. de ſcriptor. in Palladio Græco. Hector Boeth. hiſt. Scotor. l. 7. fol. 132. 133. Holinsh. hiſtor. of Scotland. Ed. Grymſton cap. Relig. of Scotland pag. 20. Proſper. in Chronico.*) *Palladius Græcus à Cæleſtino Romanorum Pontifice Antiſtes mittebatur, vt Pelagianam hæreſim, quæ tunc magnam Britanniæ partem inquinauerat, à Britannorum gente arceret, atque Scotorum populum ad veram pietatem, à qua continua bellorum atrocitate paulùm aberrarit, rite reduceret. Hunc ferunt concionibus pijs à quibuſdam gentilium ſuperſtitiũculis eccleſias illas purgaſſe, atque ob id in hodiernum vſque diem, Scotorum Apoſtolus appellatur.* Palladius a Græcian was by Celeſtine Pope of Rome, ſent a Biſhop, to driue

from the nation of the Britans, the Pelagian hereſie, which then had defiled a great part of Britanie, and rightly to reduce the Scots to true pietie, from which by the continuall crueltie of wars they had erred. The ſaying is, that with his godly ſermons, hee purged thoſe churches from ſome ſuperſtitions of the gentiles, and ſoe is to this day called the Apoſtle of the Scots. Here wee ſee it firſt left to the Popes Iudgment, what was hereſie to bee condemned, what was error to bee recalled, ſuperſtition to bee reformed, and in his power ſpirituall (the temporall Romane then hauinge nothing to doe in any part of this Iland) to aſſigne, and ſend a Bi-Biſhop, and Apoſtle to that nation, which was neuer ſubiect, either in temporall reſpects, to the Romane Emperors, whoe ſoe performed the higheſt ſacred duties, and authoritie in that church, that, as before, and by all writers hee is called. *Scotorum Apoſtolus*, the Apoſtle of the Scots: as iuſtlie hee deſerued it, ſettling all things there, by his legatine power, makinge a Biſhop, an Archbiſhop, and the like matters of greateſt Iuriſdiction, as namely *S. Seruanus Biſhop of the Orchads, and S. Teruanus Archbishop*

of

of the Picts, Palladius Seruanum Epiſcopum ad Orchadas Inſulas miſſum, vt populum rudem chriſtiana pietate inſtitueret, creauit, & Teruanum quem Infantē luſtrico lauerat fonte, Pictorū Archiepiſcopum conſtituit. Palladius created Seruanus a Biſhopp, and ſent him to the Orchads Ilands, to inſtruct the rude people, in the chriſtian faith, and hee appointed Teruanus, whome hee baptized when hee was an Infant, to bee Archbiſhop of the Picts. *Hector Boeth. hiſt. Scotor. l. 7. folio* 133. *pag.* 1. *Georg. Buchan. Rerum Scoticar. l.* 5. *Rege* 42. *pag.* 146. *Polidor. Verg. hiſt. Anglic. l.* 3. *pag.* 58. 59.

Thus the Scottiſh hiſtories teach vs. By which it is euident, that the whole ſtate of the church of Scots, and Picts alſoe, was then ſettled by the Authoritie of this Roman Legate, and that the other Gouernors which he appointed in it, were alſoe ſent from Rome, for, if Teruanus whom hee appointed Archbiſhop of the Picts, was baptized when hee was but an Infant, as theſe Scottiſh hiſtorians tell vs, hee was baptized at Rome or thoſe parts where S. Palladius then liued, & not in this kingdome, where it is confeſſed by all antiquities, that S. Palladius liued

a very

a verie ſhort time. And S. Teruanus beeinge made by him an Archbiſhopp amonge the Picts, it both informeth, that there were other Biſhops there vnder him, els he could not bee Archbiſhop, cheefe of the Biſhops there; and maketh probable, that S. Ninian, whoe as a Proteſtant Bishop writeth, (*Bal.cent. 1. in Ninian. Bernic.*) died about this time, was alſoe Archbishopp there, and now dyinge Teruanus was by Palladius his legatine power ordeyned his ſucceſſor: or that both theſe were Archbishops of Yorke, ſoe appointed by the See of Rome, and named Biſhops of the Picts, becauſe they with other prouinces, were ſubiect to the Archbishops See of Yorke, a ſubordination neyther altered by S. Celeſtine or any other Pope vntill ſuch time, as I haue before declared, except in ſuch extraordinary caſes, of ſpecial legats ſent immediately from Rome, with cheife authoritie, ſuch as S. Palladius was, whoe by that prerogatiue exerciſed this iuriſdiction extraordinarily, in conſecrating and inſtituting Bishops, within the limitts of the Metropolitane of Yorke, which ordinarily belonged vnto his See, by the order of Pope Eleutherius from the beginning of our publick

lick receauing of the faith of Chriſt. And the ſame care and chardge which S. Celeſtine then Pope of Rome tooke of the Scots, and Picts, at this time, the ſame alſoe hee had, and as cheife paſtor performed, both to this kingedome of Britanie, and Ireland alſoe.

Concerning Britanie, theſe Proteſtants aſſure vs, that when Pelagius was dead before, and his hereſies by many Popes and councells condemned, yett it beeing maintayned here by Leporius Agricola, a very learned Hereticke. (*Bal. centur. 1. de ſcriptor. in Leporio Agricola & l. 2. de Act. Pontif. Rom. in Celeſtino. Rob. Barns l. de vita Pontif. Roman. in Cæleſtin.*) That Saint Palladius of whome I haue ſpoken, the Popes Legate in Scotland, *informed S. Celeſtine Pope hereof, whoe thereuppon ſent the twoe french Biſhops, Germanus and Lupus hither to ſtrengthen the Britans in the true doctrine of heauēly grace, and to cōfute the wicked doctrine of the ſufficiency of mans vvorkes vvithout the grace of Chriſt. Quod per Palladium audiēs Cæleſtinus Pontifex Romanus, Germanum Antiſsiodorenſem, & Lupum Tracaſeſsum, Gallicanos Epiſcopos illuc miſit vt Britannos, in fide gratiæ cæleſtis ſolidarent, & im-*

piam

had very few Bishops vntill the cominge ouer of Germanus and Lupus, to suppresse the Pelagian Heresie: concerninge which matter, I thinke it not amisse to offer vnto the Reader, what I finde in our history of Landaff. Postquam prædicti Seniores (Sanctus Germanus Episcopus & Lupus) Pelagianam heresim extirpauerant, Episcopos pluribus in locis Britanniæ consecrauerunt. Super omnes autem Britannos dextralis partis Britanniæ, beatum Dubricium, summum Doctorem, à Rege & ab omni parochia electum Archiepiscopum consecrauerunt. Hæc dignitate, ei à Germano & Lupo data, constituerunt ei episcopalem sedem, concessu Monrici Regis, Principum, Cleri & populi, apud podium Lantaui, in honore S. Petri Apostoli fundatam, & cum finibus istis &c. Which thus hee englisheth: After the said elders (S. Germanus Bishop, and Lupus) had rooted out the Pelagian Heresie, they consecrated Bishops in many places of Britanie. Ouer all the Brittans dwellinge on the right side of Britanie, they consecrated for Archbishop, S. Dubritius, whoe was chosen for the supreame doctor by the kinge and all the Dioceese. This dignitie beeing bestowed vpon him by Germanus and Lupus, they with the consent of

Monric

Monric the kinge, the nobilitie, cleargie and people, appointed his See to bee at the manner of Lantaui, and founded the ſame there, to the honor of S. Peter, boundinge the territories thereof in this wiſe. &c. Then hee addeth immediately: *This was about the yeare of Chriſt* 430. *about which time alſoe, Palladius did firſt appoint Biſhops and ordeine Bishopricks in Scotland, as Buchanan hath deliuered.* The words of Buchanan the puritane are theſe. (*Georg. Buchan. l.* 5. *Reg.* 42. *pag.* 146. *Rer. Scotic.*) *Creditur Palladius primus Epiſcopus in Scotia creaſſe.* Palladius is thought to bee the firſt that created Biſhops in Scotland.

Where wee are taught, by theſe great Proteſtāts themſelues, that the firſt Biſhops, that euer were in this Iland, whether Scotland, or this other part of England, and Wales, were inſtituted together with their Sees, Iuriſdictions, and limitts by the Popes authoritie, and this Proteſtant Biſhop in tranſlating his Antiquitie hath abuſed his reader, that is ignorant of the latine tonge, for where hee tranſlateth. (*who was choſen for the ſupreame doctor by the kinge and all the dioceſſe:*) there is noe ſuch thinge in that antiquitie, as hee himſelfe alleadged it, but only that the king

consented with the dioceſſe to his conſecration in Archiepiſcopall dignitye by the Popes Legats, or at the moſte that they did chooſe him rather then any other: for that hee was a cheife doctor here longe before, and that by the Popes approbation, I will ſhew herafter. And it ſeemeth to bee certayne, both by himſelfe, and others, that this Proteſtant Biſhop where hee ſpeaketh of the kings and peoples election, did add it of his owne Inuention, for both by others, and himſelfe alſoe in other places, there is no ſuch thinge in this narration. Iohn Capgraue whome this man much commendeth, thus relateth this hiſtory. (*Godwin Conuerſ. of Brit.*)

Cum Sanctus Germanus & Lupus hæreſim illam (Pelagianam) *extirpaſſent: Epiſcopos in pluribus locis Britanniæ conſecrarunt: & dextralis partis Britanniæ beatum Dubritium, ſummum Doctorem & Archiepiſcopum ſtatuerunt: & Landauenſem eccleſiam in honore beati* Petri *fundatam, ſedem cathedralem collocarunt: collatis autem eccleſiæ Landauenſi à Rege multis poſſeſsionibus & eccleſijs, Dubricius diſcipulos per eccleſias diuiſit, quaſdam nouas eccleſias fundauit, Danielem in Epiſcopum Bangorenſem, & Sanctum Iltutum in loco ab illo Lanitut, id eſt*

eccleſia

Eccleſia Iltuti vocatum ordinauit. (*Ioh. Capgrauius in Catalog. in S. Dubritio.*) When S. Germanus and Lupus had rooted out that (Pelagian) hereſie, they conſecrated Biſhops in many places of Britanie: & they appointed bleſſed Dubritius, cheiſe Doctor, and Archbiſhop of the right hand part of Britanie, and placed the church of Landaffe founded in honor of S. Peter the cathedrall See, and many poſſeſſions and pariſhes being giuen by the kinge to the church of Landaffe, Dubricius diuided his diſciples by the churches: builded ſome new churches. Hee ordeyned Daniel Biſhop of Bangor, and S. Iltutus in a place called of him Lanitut, that is, the church of Iltutus. The very ſame words without any word added or detracted, ar in the life of S. Dubritius, in the greate old Manuſcript of many Saints, written diuers hundreds of yeares ſince. (*Manuſcript antiquum & permagnum pr. glorioſi ac Deo dilecti. in S. Dubricio.*) And both theſe Antiquities teach with all others, that Aurelius Ambroſius kinge, was here at that time, with generall commaund, and that hee with the whole cleargie, conſented to haue S. Dubritius Archbiſhop of Wales, and S. Sampſon

of Yorke, their words bee: *Sancti Episcopi prædicti consentiente Rege Ambrosio Aurelio, necnon & omni clero, Dubritium Archiepiscopum consecrarunt.* The twoe holy Bishops (S. Germanus and Lupus) the kinge Ambrosius Aurelius, and all the cleargie consentinge, consecrated Dubritius Archbishop, and againe: *Impositum est Diadema capiti Regis Aurely Ambrosij, & de communi consensu sedem Eboracensem contulit Sampsoni viro Sancto, vrbis verò Legionum Archiepiscopatum inclito Dubritio dedit.* Aurelius Ambrosius was crowned kinge, and by common consent (of the Legats and cleargie) hee bestowed the See of Yorke on Sampson an holy man, and the Archbishoprick of Caerlegion on renowned Dubritius.

Soe that it clearely appeareth, that if there was any such kinge, as Monric at that time, he was but a little Regulus in the cõtry about Lantaui, and perhaps temporall Lord of that place, and soe his consent for the settlinge of the Archbishops See there, by the Legats was requisite, and graunted, and in noe other sence. For this Protestant Bishop himselfe. (*Godwin Catalog. in* S. *Dauies. Roger Houeden. Matth. Parker antiquit. Britan.*)

Pro-

Producer of this Antiquitie, is wittnes, with all writers, that at this time, and at the comminge of S. Auguſtine ſoe longe after, the Biſhopricks of Exeter in Deuonſhire, Bathe in Sommerſettſhire, Hereford, and Worceſter, which could not belonge to any petty Prince or Regulus, were ſubiect to that Archiepiſcopall See, therefore ſuch things were rather done by the direction, or cōmaund of the Legats, *Iubente Sancto Germano*, as our Proteſtants publiſh in their Brittiſh hiſtory. (*Galfrid monum. hiſtor. Reg. Britan. lib. 6. c.* 14.) And as much confeſſed by this Proteſtant Biſhop himſelfe, in diuers others places, and in theſe plaine termes. (*Godwin Catalog. in S. Dauids in Dubritius.*) *Dubritius was made Archbiſhopp of all Walles, by Germanus and Lupus, twoe Bishops of Fraunce that were entreated by Aurelius Ambroſius, the Kinge, or Ruler of Britanie, to come ouer, and yeeld their beſt helpe, for extinguishing the Pelagian hereſie, that had then taken great roote in this contry And they appointed his See to bee at Landaff, which ſoone after was remoued to Caerlegion vppon Vske in Monmoutshire.* And in an other place thus hee writeth. (*Godwyn. Catalog. in*

Landaff. 1. in Dubritius.) *The cathedral church of Landaffe is reported to haue beene first built in the time of Lucius, about the yeare of Christ* 180. *But I perceiue not, that any Bishop satt there before Dubritius, that by Germanus Bishop of Altisiodore, and Lupus of Trecasia (twvo Bishops of Fraunce) vvas first consecrate Archbishop of those parts, and sate sometimes at Caerleon, sometimes at Landaffe.* Where hee quite forgetteth his kinge Monric, attributinge all to the Popes Legates. And a little after, citinge the very same booke of Landaffe which hee did before, hee produceth many Bishops of that See, to haue excommunicated the kinges or princes of that contry; of which hereafter. *Godvvyn. Catalog. of Bish. in Landaff. pag.* 518. 520. 521. 523. *& edit. an.* 1615.

Soe that there is not the leaste suspition left, eyther by the booke of Landaffe, or any antiquitie, but the cheife spirituall power and iurisdiction in this kingedome, was euer acknowledged generally, to be in the holy Apostolick See of Rome, and at this time executed here by those holy Legats from thence. Which more appeareth in this holy Archbishop S. Dubritius, whoe was not onlie

lie thus conſecrated and diſpoſed of in thoſe higheſt ſpirituall affaires, by authoritie from Rome, but was alſoe himſelfe the Popes Legate here in Britanie, as Robertus Cænalis the french Biſhop, the Brittiſh hiſtory and other witters ſay. (*Robert. Cænal. Gallic. hiſt. l. 1. periochę 6. Galfr. monum. l. 9. cap. 12. hiſtor. Brit.*) *Ex Vrbe Legionũ, Dubritius hic Britaniæ primas, & Apoſtolicæ ſedis Legatus, tanto religione clarebat, vt quemcumque langore grauatis orationibus ſuis ſanaret.* Dubritius Archbiſhop of Caerlegion, Primate of Britanie, and legate of the See Apoſtolicke, was ſoe holy, that hee healed all ſick parſons by his prayers. Therefore beeing the Popes Legate, and liuinge here ſoe longe vntill the yeare of Chriſt 522. as two Proteſtant Biſhops tell vs. *Godwyn ſup. Bal. centur. 1. in Dubrictus.*) And Primate of Britanie, there can bee noe doubt of the Popes power here in this time, if wee had noe other inſtances and Arguments to Inſiſt vpon in this matter for thoſe daies.

But theſe Proteſtant Antiquaries. *Galfrid. monum. hiſtor. Reg. Britan l. 6. c. 13. Lo. Capgrau. Catal. in S. Dubritij Manuſcript. of Saints old in Dubrit.*) and others tell vs, that theſe

Legats thus ſent from the Pope, did not come hither onely to extirpate thoſe hereſies, *but to preach the true Religion in all other things, for the chriſtianitie of the Britans was then corrupted, not onely by the Pelagian hereſie, but by the* Pagans, *which the kinge had brought hither, and by the preachinge of theſe bleſſed men* (*the* Popes *Legats*) *the Religion of true faith was reſtored amonge them. In tempore illo venit* S. *Germanus Antiſsiodorenſis Epiſcopus, & Lupus Trecenſis Epiſcopus vt verbum Dei Britonibus prædicarent, corrupta namque fuerat chriſtianitas eorum, tum propter Paganos quos Rex in ſocietatem eorum poſuerat, tum propter Pelagianam hæreſim. Beatorum igitur virorum prædicatione, reſtituta eſt inter eos veræ fidei Religio.* And in particular beſides the common Pelagian hereſies againſt the neceſſitie of Baptiſme, and grace of Chriſt, it ſeemeth the Pelagian preiſts and Biſhops, contrary to chriſtian Religion, in all churches, had women, whom they called their wiues, for wee reade that Leporius Agricola, the greate promoter of that hereſie here, *was the ſonne of Seuerianus a Pelagian Bishop*, ſaith one

one Proteſtant. (*Stowe hiſtor. in Theodoſius the yonger.*) *Seueri cuiuſdam Pelagianorum Sacerdotis in Britannia filius*, the ſonne of one Seuerus a Pelagian preiſt in Britanie, ſaith an other. *Io: Bal. centur. 1. de Scriptor. in Leporio Agric.*) And the kinge Vortiger ſoe countenanced the Pagan Saxons, that wee heare, that many chriſtians intermarried with them, as the kinge himſelfe had done, although hee had then aliue his chriſtian wife, by whome hee had three ſonnes, to wit *Vortimer, Catigern, and Paſcentius*, yett hee married the Pagan daughter of Hengiſtus the Pagan, named Rowenna, and ſoe aduanced the Infidels, that the whole kingedome was endaungered, and to aggrauate *theſe ſinnes, this kinge kept in vvicked maner his owne daughter vvhich hee had by his Chriſtian vvife, and begott a child a daughter of her.* (*Mattheus Weſtminſter. anno* 450.) *Generat etiam ex eadem coniuge filiam, quam in ſocietatem thori ſuſcipiens, filiam ex ea proceauit.* Whereupon (to ſpeake in Proteſtant wordes.) (*Stovve and Howves hiſtor. in Vortigern.*) Vodine Archbiſhopp of London,

a man

" a man of singular deuotion, and good life,
" by the aduise of Vortimer (the kinges eldest
" sonne and next kinge) went to Vortiger, and
" said to him, that hee had not done as a Chri-
" stian prince, in departinge from his lawfull
" wife, and takinge an other woman, whose
" father was an enemy to the Christian faith,
" and alsoe went about to conquer the crowne
" of Britanie. Hengist hearing Vortiger make
" lamentation, forthwith slew the good Arch-
" bishop Vodine, and many other preists, and
" Religious parsons, all the churches in lent
" were polluted with blood, the Nunnes with
" other religious parsons, were by force putt
" from their howses, and goods, & constreined
" to pollutiō of their bodies. The Brittās consi-
" deringe the daily repaire of the Saxons into
" this Realme, shewed to their kinge the Ieo-
" perdie that might therof ensue, and aduerti-
" sed him of the daunger, but all was in vaine:
" for Vortiger by reasons of his wife, bare such
" fauour to the Saxons, that hee would in noe
" wise heare the counsaile of his subiects. Thus
" farre these Protestants.

But Nennius in his manuscript history writing as a Protestāt Bishop saith. *Io: Bal. centur. 1. in Nennio Bamachorensi. Nennius in M. S. histor.*

hiſtor. in Guorthigirno Rege.) a thouſand yeares ſince, writeth plainely, that amonge other wickedneſſes of this kinge, hee tooke his owne daughter for his wife, and had a daughter by her. Which when it was proued to S. Germanus (*the Popes Legate*) *hee came with all the cleargie of Britanie to correct the kinge: And when a Synode of the cleargie and nobilitie was aſſembled. The kinge aroſe and was very angry, and ſought to fly from the face of S. German, and hee was accurſed, and condemned by bleſſed German, and all the counceil of the Britans.* *Super hæc omnia mala adiȳciens Guorthigirnus, accepit filiam ſuam propriam in vxorem ſibi, quæ peperit ei filiam. Hoc autem cum compertum eſſet à Sancto Germano, venit corripere Regem, cum omni clero Britannum: & dum conuenta eſset magna Synodus Clericorum in vno concilio, ipſe Rex ſurrexit, iratuſq; eſt vehementer, & vt à facie Sancti Germani fugeret, quærebat, & maledictus eſt, & damnatus à beato Germano, & omni concilio Britannum.* Our engliſh Proteſtants in their Matthew of Weſtminſter, as hee is publiſhed by them, (*Matth. Weſtm. an.* 450.) Thus tell vs: *A S. Germano & ab omni Epiſcoporum conuentu eſt excommunicatus.* Vortiger was excommunicated

munication by S. German, and the whole aſſembly of Biſhops, yet this notwithſtandinge, hee alſo went about to ouerthrow both chriſtian Religion, and the kingdome, ioyninge with the Pagan Infidels, and hauing three wiues of which one an Infidell enemy to the land, the other his own daughter; which & ſuch things noe chriſtian could or would doe, yet it doth not appeare by Nēnius. (*Nennius ſupr*) That hee was depoſed, but ſtraungly puniſhed by God, neither doth the Brittiſh hiſtory or Matthew of Weſtminſter ſay, hee was depoſed, but *deſeruerunt eum*. The Britans forſooke Vortigern, ioyninge with their enemies the Saxōs Infidels, wherby hee rather relinquiſhed to bee their kinge, then they depoſed him, although afterward they ſay, *Vortimerum filium eius in Regem erexerunt*, they made Vortimer his ſonne kinge to defend the kingedome, beeing driuen to thoſe extremities (*Galfrid. monum. l. 6. c. 13. Matth. Weſtm.* But our Engliſh Proteſtants, (noe vnlearned ſchollers in depoſing kings) write confidently: *The Britās vvith one mind depriued him of his roiall dignity, vvhē hee had reigned ſixe yeares, & ordeined to bee their king, Vortimer his eldeſt ſonne.* (*Stow & Hov hiſt.*

in

in Vort. Hol. hiſt of Eng. Matth. Park. ant. Brit. p. 78 prot. ānot. in Matth. Weſtm. in Mer. ā. 454.

And theſe men are ſoe far from findinge fault herein, that generally they applaud, and much commend the fact. I will Inſtance onely in one their firſt Proteſtant Archbiſhop, which relatinge the continuall preſeruinge of true Religion inuiolate by the Britans, doth exemplify in this as an heroicall Act in that kinde, his words bee theſe. (*Matth. Parker. antiquit. Britan. pag. 7. 8.*) *Magnum eſt Britannorum perfectæ in Chriſtum fidei argumentum, illa expoſtulatio & Querela, qua in Vortigernum ſuum Regem vehementer egerunt: quod Hengiſti Infidelis filiam matrimonio ſibi iunxiſſet. Quare Incenſi proceres, Vortigerno regia poteſtate abdicato, Vortimerum eius filium Regem creabant.* It is a great Argument of the perfect faith in Chriſt of the Britans, that their expoſtulation and quarrell by which they delt vehemently againſt Vortigern their kinge, becauſe he had martyred the daughter of Hengiſt an infidell; wherfore his noble men beeing offended, depriue him of his kingly power, makinge Vortimer his ſonne their kinge. This is our Proteſtants Relation, and conſtruction of this matter.

Whoe

Whoe propoſe vnto vs an other like example, of the ſame *S. Germane* in the caſe of *Bulie*, kinge of *Powſey*, *in Walles*. (*Holinsh. hiſtor. of Engl. l. 5. pag.* 84.) Whoe contemninge the preachinge of S. German, was miraculouſly puniſhed with death, and a meane man a chriſtian called *Ketell*, by Nennius, placed in that dignitie, and they cite Ranulphus Higeden, whoe as they write citeth Gildas for the ſame hiſtory. But Nénius hath it at lardg, and ſaith of this Ketell, ſoe erected. (*Nennius M. S. in S. German.*) *Et omnes filij eius facti ſunt Reges, & à ſemine eorum omnis Regio Prouiſorum regitur vſque hodiernam diem.* And all his ſonnes after him were kings, and from their ſeede the whole Region of Pouis is ruled to this day. From the time of S. German to the writinge of Nennius.

And it is euident by Nennius, the Relator of this hiſtorie, that S. German was not a depoſer of this wicked kinge. For firſt it is manifeſt by the hiſtory, that hee was a pagan, which was in noe wiſe ſubiect to Chriſtian diſcipline, or coercion, ſecondly hee & his kindred were miraculouſly deſtroyed and conſumed by God, and noe heyre left of that linadge to inherite. Then if S. German

man with the conſent of the nobles, and people, now deſtitute of a Ruler, gaue way to the election of an other, a worthie and holy man, what wronge or iniurie in any opinion was here committed by him? none at al, but an action which all Religions doth allowe, and commend vnto vs.

But to leaue theſe things to Proteſtants, as their propertie *quarto modo* in all places, & times, when they haue preuailed, and which I would not haue mentioned, but beeinge thus called vppon, by them, wee are further taught by them, that in this time our dependance here in Britanie, was ſoe greate on the Popes of Rome, that not ſoe much as as a publick ſchole was here kept without his allowance, and the audience of other matters was referred to him. Theſe things appeare to bee ſoe, in the caſe of the ſchole of Cambridge, priuiledged by the holy Popes S. Leo, and Simplicius in this age, and S. Iltutus, that renowned Maſter of many moſte Learned Schollers. (*Honor. Papa. ſupr. Caius Antiquitat. Cantabrig. l. 1. p. 147. lib. vit. Sanctorum Wall. in Iltuto.*) *To vvhome, magiſtralis cura conceſſa eſt à Pontifice*: The magiſtrall chardge was committed by the Pope

Pope. How renowned this man was in this kinde, as alſoe S. Dubritius in the like caſe, hauinge a thouſand ſchollers, as our Proteſtant teſtifie. (*Caius ſupr. p.* 145. 146. *Bal. l. de ſcript. centur.* 1. *in Dubrit. & Iltuto. Godvvin Catalog. S. Dauid.* 1. *Bal. cent.* 1. *in Macceo.*) And Macceus a diſciple of S. Patricke beeinge accuſed at Rome, was conſtrayned to purge himſelfe there, *edito libello Romanæ vrbis pontifici ſatisfecit*, and ſatisfied the Pope of Rome in his booke publiſhed to that purpoſe.

Neither without great cauſe, were theſe duties performed to the Pope from hence, or hee did require them ſingularly of the Britans in this time: for theſe our Proteſtants aſſure vs, that the Pope in thoſe daies, claimed and exerciſed that their higheſt ſpirituall power, ouer all churches, and parſons how eminent ſoeuer, temporall or ſpirituall, For to inſiſt in theſe mens very words. (*Io: Bal. l.* 2. *de Act. Rom. Pont. in Hilario. Rob. Barns in vit. Pontif. Rom. in Hilar.*) *Hilarius decreta ſynodalia fecit, & per vniuerſum mundum ſeruanda, publicauit*. Pope Hilary (about the yeare 142.) did make ſynodall decrees, and publiſhed them to bee kept throughout

throughout the whole world. *Fælix Achatiũ Cõſtantinopolitanum epiſcopum vna cum Petro Eutichiano excommunicat, quod Eutichianum exilium propter hæreſim puſum, reuocauerat.* Pope Fælix the third, did excommunicate Achatius patriarke of Conſtantinople with Peter an Eutichian heretick, becauſe he had recalled an Eutichian, that for hereſie was exiled. *Gelaſius Anaſtaſium Imperatorem à cœtu Chriſtianorum excluſit, quòd Achatio & alijs hæreticis faueret.* (*Idem in Gelaſio*) Gelaſius the Pope, did exclude Anaſtaſius the Emperor from the companie of Chriſtians, becauſe hee fauoured Achatius and other hereticks. And they further tell vs, (*Balæus & Barns in Anaſtaſio 2.*) how Pope Anaſtaſius the ſecond, did alſoe excommunicate the ſame Emperor for the like. Soe it is euident by this our Engliſh Proteſtants, that the Popes of Rome in al this age both claymed, and exerciſed this their ſupreame ſpirituall power and commaunde in this kingedome of Britanie. And becauſe the kingedome of Ireland is now belonging to the crowne of greate Britanie, and S. Patricke (generally called the Apoſtle of that nation) was borne in this our Britanie, and ſent to Ireland by

the ſame Pope Celeſtine, whoe ſent S. Palladius Germanus and Lupus hither, I muſt ſay ſome-what of him, and his proceedings in this matter.

The very name of the Apoſtle of Ireland which is giuen vnto him in all Antiquities, and that hee was thus ſent from the Pope of Rome, Saint Celeſtine, with that highe ſpirituall power requiſite in ſuch a caſe of the conuerſion of ſoe greate a contrye, will ſufficiently warrant the dependance of the ſame in ſpirituall things of the Apoſtolicke See of Rome. For to ſpeake nothinge of his miraculous & powerable proceedings with greate oppoſites vnto him, remembred by the writers of his life and others, Nennius himſelfe is thus farr a witneſſe for this renowned Saint and Iriſh Apoſtle. (*Nennius in manu-ſcripto codice antiq. in* Patricio·) *Sanctus Patricius Euangelium Chriſti externis nationibus per annos* 40 *prædicabat, virtutes Apoſtolicos faciebat, cæcos illuminabat, leproſos mundabat, ſurdos audire faciebat, dæmones obſeſsis corporibus fugabat, mortuos numero vſque nouem ſuſcitauit, captiuos multos vtriuſque ſexus proprijs donis redemit, ſcripſit Abegetoria* 300. *ſexaginta quinque, aut amplius, eccleſias*

ſias quoque eodem numero fundauit, trecentas ſexaginta quinque, ordinauit Epiſcopos aut amplius, in quibus ſpiritus Dei erat, presbyteros autem vſque ad tria millia ordinauit, & duodecim milia hominum in vna Regione Conachta ad fidem Chriſti conuertit, & baptizauit, quadraginta diebus totidemque noctibus in cacumine montis Eile ieiunauit. S. Patrick did preache the ghoſpell of Chriſt 40. yeares to externe nations, hee wrought Apoſtolicall miracles, hee made the blinde to ſee, cleanſed lepers, cauſed the deaffe to heare, draue away deuills from poſſeſſed bodies, hee raiſed to life nyne deade parſons, hee redeemed many captiues of either ſexe, with his owne goods, hee wrote Abegetories 365. or more, hee founded churches in the ſame number, three hundred ſixtie fiue, hee ordeyned three hundred three ſcore & fiue Biſhops or more, in whom there was the ſpirit of God, hee ordeyned preiſts to the number of three thouſande, and hee conuerted to the faith of Chriſt and baptized, twelue thouſand men in one Region called Conacht, hee faſted fourtie dayes & ſoe many nights in the topp of the montaine Eile.

Thus this auntient Brittiſh Author com-

paringe this holy Bishop S. Patrick, to Moyses in fower thinges: first for his speakinge with an Angell, *in rubo, in a bushe*: secondlie for his fast of fourtie dayes and nights: thirdlie for the yeares of his age 120. fourthlie for the place of his buriall vnknowne. By which narration of Nennius soe auntient, and recommended an Author, that S. Patricke did consecrate soe manye preists and Bishops, especiallie aaboue three hundred and threescore holy Bishops, when the fourth part of them could not bee employed for these Ilands of Britanie and Ireland, it is an euident argument, that his legatine power from the See Apostolick of Rome, did not confine it selfe in these Ilands, but extended it selfe to other parts farr off, which wee now call America, becawse neyther Fraunce nor any nation in the old continent, was then subordinate to Britanie, or Ireland, to receaue Bishops and preachers from them. And this Nennius seemeth to insinuate, when hee sayth Saint Patricke preached the ghospell, *externis nationibus*, to externe and straunge nations, the Popes power spiritual rechinge vnto all Regions, & this is cō-

firmed

firmed by the writers of the life of S. Brendan, whoe as both an old manuſcript which I haue ſeene (*an old manuſcript in the life of S. Brendan.*) written diuers hundreds yeares ſince; and Iohn Capgraue, (*in Catal. in S. Brendan.*) whoe wrote longe before, (and was publiſhed in print an. 1516.) the late diſcouerie of America, are witneſſes, founde in diuers places, manie dayes ſaylinge from Ireland, in America and Ilands belonging vnto it, diuers religious Chriſtians that came thither in the time of S. Patricke, and ſent or brought thither by him. And the Iland called ſtill S. Brendan, in thoſe parts, may ſeeme to haue taken, and ſtill to keepe the name from that holy Saint, beeinge there in thoſe his holie trauailes. *Inſul. Sancti Brendani in deſcript. Amaric. apud Abrah. Ortel. & alios.*

And yet to conclude the labours of Saint Patrick, and his teſtifyinge the ſpirituall prerogatiue of the Roman See here in Britanie, where hee was borne, theſe Proteſtants haue before recommended his epiſtle vnto vs, wherein hee declareth, that as Saint Phaganus, and Deruuianus (Damianus by others) obteyned ten yeares Indulgence of S.

Eleutherius for the holy place of Glastenburie. (*Antiquit. Glasten. apud M.S. antiq. Iob. Capgrau. & al. in S. Patricio.*) soe hee obteyned of S. Celestine Pope, whoe sent him into these parts, twelue yeares of Indulgẽce for the same place. *Et ego frater Patricius, à piæ memoriæ Cælestino Papa duodecimo annos Indulgentiæ acquisiui.* And to make all cleare, that neither S. Palladius, S. Germanus, and Lupus, or S. Patricius did any thinge in these parts, nor any vnder them, but by the Popes actuall or virtuall approbation, or allowance, thus it is testified by our Protestant historians in these words. (*Raphael Holinsh. Iohn Hooker histor. of Ireland pag* 53.) Palladius Landed in the North of Ireland, whence hee escaped right hardly with his life, into the Iles adioyninge, where hee preached the ghospell, and conuerted noe small number of Scots to the christian faith, and purged that part which was christened from the infection of the Pelagians. Hee was required by the Scots that inhabited here in Britanie, to leaue the Iles, and come ouer vnto them, there to Instruct the people in the way of true saluation, to the which with the Popes Licence, hee seemed willinge enough, and

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the Biſhop of Rome the more redily condiſ- „
cended thereunto, for that in the inſtant ti- „
me, when Palladius was to depart, and Pa- „
trick attended at Rome, ſuinge for licence „
to bee ſent into Ireland, the Pope therefore „
graunted that Palladius might paſſe ouer to „
the Scots in Britanie, and appointed Patricke „
to goe with authoritie from him into Ire- „
land. Thus wee ſee all eccleſiaſticall things, „
ordered and diſpoſed here by the Popes au-
thoritie in this age.

THE SIXTE CENTVRIE OR HVNDRED YEARE.

THE X. CHAPTER.

Wherein the ſame higheſt ſpirituall power of the Popes of Rome, is ſtill by theſe English Proteſtant Diuines and Antiquaries continued, in this kingedome.

IT is euident by that which is entreated before, that in the beginninge of this ſixt hundred yeares, and longe after, the ſu-

ſupreame papal power continued inuiolably in this kingedome; for S. Dubritius the Popes Legate liued vntill the yeare 522. And many or moſte of the renowned men in this age in Britanie were his Schollers, taught, and inſtructed by him: thus the Antiquarie of Cambridge writeth. (*Ioh. Caius antiquit. Cantabrig. l. 1. pag. 148. Catal. Sanct. Wall. in S. Dubrit. In vetuſto codice, cui titulus eſt de vitis Sanctorum Wallenſium, in vita S. Dubritij iſta lego: creuit illius (Dubritij) fama cum vtriuſque legis notæ & veteris peritia, per totam Britanniam, ita quòd ex omni parte totius Britanniæ Scholares veniebant, non tantum rudes, ſed etiam viri ſapientes, & doctores ad eum ſtudendi gratia confluebant.* Theſe I reade in an old booke intituled of the liues of the Saints of Walles, in the life of Saint Dubritius: The fame of him (Dubritius) with his knowledge both of the new and old lawe, ſoe increaſed throughout all Britanie, that out of euerie part of all Britanie ſchollers came vnto him, not onely the ignorant, but wiſe men and doctors, flocked vnto him to ſtudy: cheifely S. Helian, Sampſon his diſciple, Vbelinus, Merchiguinus, Elguoredus, Guninus, Longual, Artbodu, Lon-

Longur, Arguiſtus, Iunabin, Conbram, Goruan, Guernabin, Iouan, Elhebarn, Iudnon, Curdocui, Aidan, Cinnarh, and with theſe he had a thouſand clergie men ſeuen yeares together, in the villadge Hentlan, vppon the riuer ſide of Guy, in the ſtudie of diuine and humane learninge, giuinge them example in himſelfe, of a religious life and perfect charitie. Therefore theſe ſoe manie renowned men out of all parts of Britanie, and ſchollers to a Maſter the Popes Legate, and primate of Britanie, and many of them by the ſame authoritie, after made Rulers in the church of Britanie, and one of them S. Sampſon Archbiſhop of Yorke, they could not in any equall iudgement, bee otherwiſe affected to the See of Rome, then that their ſoe glorious and renowned Maſter, and inſtructor was; for otherwiſe they could not haue bee named his ſchollers, and beeing ſoe many a thouſand & more in number, it is not credible but all, moſte, or many of them, followed him in this, as in other doctrines.

Like was the caſe of S. Iltutus of whome I haue breiflye ſpoken before, hee alſoe liued longe after this time, as a Proteſtant Biſ-

Bishop wittnesseth, *in the yeare of Christ* 520. *Bal. l. de Script. centur.* 1. *in Ilchat. Morgan. fol.* 29.) *Egregius iste Britannorum Magister (inquiunt Vincentius & Antoninus) ex discipulis erat diui Germani. Qui omnium scripturarum, veteris ac noui testamenti, & omnium artium philosophiæ, cunctorum suæ gentis scientissimus, futura Dei dono prænouit. In magno numero discipulos iste habuit, tam Gallos quam Britãnos, quorum fuere præcipui Sampson, Paulinus, Dauid & Gildas Badonicus.* This excellent Master of the Britans (say Vincentius and Antoninus) was one of the disciples of S. German (the Popes Legate) whoe among all of his nation, was the moste skilfull in all scriptures, both of the old, and new testament, and in all arts of philosophie, and by the guift of God knew things to come. This man had disciples in greate number, aswell French men as Britãs of the which the cheifest were Sampson, Paulinus, Dauid, and Gyldas Badonicus. The same is proued vnto vs by other Protestants. (*Merchiannus Rex in Dipl. apud Caium antiq. Cantabr. l.* 1. *pag.* 147. *Catalog. sanct. Wall. in* S. *Iltuto.*) And how the Pope graunted him this priuiledge of such publick teachinge: *Magistralis tibi cura*

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à Pontifice conceſſa eſt, as the kinge of thoſe parts in his princely graunt with others witneſſe. Therefore if the greateſt doctors and teachers of others in Britanie in theſe times, were thus licenced by the Popes, their Legates, and ſchollers of their legats, wee cannot queſtion, but ſuch as the Maſters, ſuch likewiſe the ſchollers and diſciples were, eſpecially when wee find their cheifeſt Schollers S. Dauid, S. Sampſon, made Archbiſhops by the Poopes Authoritie, and this former primate of all Britanie, by the Popes graunt as hereafter. *Matth. Weſtm. ad An. 727.*

And that the ſcholers of Britanie were not then allowed, without the Popes priuiledge, doth further appeare by our Proteſtants, Hardinghe, Lydgate, and others. (*Ioh. Hardinge apud Bal. in præfat. ad l. de Script. Stow hiſtor. Ioh. Caius l. 1. antiq Cantabrig. Brian Twin. apol. Oxon. l. 1.*) teſtifying, that in the tyme of S Gregorie, the vniuerſities or publick Scholes of Stamford, Caerlegion and perhaps ſome others, were interdicted by the Pope for ſome errors they held at this time. The Antiquaries of Cambridge contend (*Caius ſupl. 1.*) that their vniuerſity

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was then Innocent, and ſoe preſerued and priuiledged. (*Brian. Twyn. apol. l. 2. pag.* 143.) They of Oxord ſeeme to graunt and glory in it, that S. Germanus the Popes Legate, did confirme the orders and conſtitutions of the vniuerſitie of Oxford, and alledge Aſſerius Meneuerſis to that purpoſe. (*Aſſer. Meneu. apud Brian. Twyn. ſupr.*) *Diuum Germanum Oxoniam aduenisſe, annique dimidium illic eſſe moratum, qui ordines & inſtituta illius loci mirum in modum comprobauit.* Saint German came to Oxford, and ſtayed there halfe a yeare, and greately approued the orders and inſtitutions of that place. And to proue that all the Chriſtians of this Britany then in this age, acknowledged this power, of the Pope of Rome, and their dependance of him in ſpirituall things, the Archbiſhops See of London beeinge waſted and perſecuted by the pagan Saxons, moſte ſwayinge in the prouinces ſubiect vnto it, wee doe not reade of any Archbiſhop of London after the martyrdome of S. Vodinus, vntill Theonus Biſhop of Gloceſter tooke charge thereof in the yeare 553. as a Proteſtant Biſhop writeth in this manner. (*Godwyn Catalog. of Biſh. in Lond. in Vodinus and Theonas. Stow. hiſtor.*

hiſtor. in Lucius.) *I finde onely one of them named, viz. Theonus, that beeing firſt Biſhop of Gloceſter, forſooke it, and tooke the chardge of London vppon him, in the yeare* 553. ſoe write other Proteſtants. Therefore wee muſt now ſeeke to the other two Archiepiſcopall Sees, Caerlegion and Yorke. For S. Dubricius, hee was both conſecrated by the Popes Legate, S. Germanus, and hee himſelfe alſoe both the Popes Legate, *and Primate of all Britanie. Britanniæ Primas, & Apoſtolicæ ſedis Legatus.* (*Galfrid. Monum. hiſt. Reg. Brit. l.* 9. *cap.* 12. *Godwyn. Catal. in* S. *Dauids* 1. *& Landaff.* 1.) Soe that there is noe queſtion of him, but hee acknowledged this higheſt ſpirituall power in the See of Rome, whoſe Legate hee was then in this kingedome.

Neyther can there bee any doubt of the Archbiſhop of Yorke in this behalfe, at this time, for S. Sampſon was then Archbiſhop there, whoe as before, was both ſcholler to S. Dubritius, ſoe earneſt a patrō of the Romane See, and alſoe of S. Iltutus, as before, ſcholler to S. German, the Popes Legate, and warrāted to bee publick profeſſor, & teacher here, by the Popes allowāce, & to giue more certaynety herein, this holy man S. Sāpſon was

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miraculouſly choſen of God, as Capgraue and others write, to the Archiepiſcopall See of Yorke, (*Ioh. Capgrau in Sampſone.*) and was conſecrated by S. Dubritius the Popes Legate, and primate of Britanie. Therefore there cannot bee the leaſt ſuſpition, but that both hee, and the prouinces both of the North of England, and Scotland alſoe, then vnder his iuriſdiction, were of the ſame opinion in this matter. And if the Metropolitan See of London a little before deſtroyed, as our hiſtories tell vs. (*Galfrid. mon. hiſtor. Reg. Brit. l.* 8.*cap* 9.) by the pagan Saxons, with other churches of that prouince, had then any Archbiſhop, whoſe name is not remembred, noe man of indifferent iudgement will thinke, that he differed in opinion in this matter, from thoſe glories of this kingedome, and church thereof, S. Dubritrius the Popes Legate and S. Sampſon conſecrated by him, by whome alſoe, & whoſe authoritie from the See of Rome, if London then had any Archbiſhop at this time, hee was likewiſe conſecrated, noe others then beeing to intermedle in that buſines. And our kings of that time Vortimer, Aurelius Ambroſius. Vther Pendragon and Arthur

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crowned kings by theſe holy Archbiſhops, Legats, patrons and knowne mainteyners of the priuiledges of the Apoſtolicke See of Rome. Kinge Vortimer belonged to the age before, therefore I onely here ſay of him, as I am directed by our Proteſtants in the Brittiſhe hiſtorie, as they approue it. (*Galfrid. Monum. l. 6. cap. 14. Matth. Weſtm. an. 454.*) That after hee was choſen kinge and obteyned victorie of the pagans, ſoe ſoone as it was in his power, hee did all thinges, eſpecially apperteyning to Religion, by the direction or rather commaund, as the words be, of S. Germanus the Popes Legate: *Victoria potitus Vortimerus cæpit reddere poſſeſſiones ereptas ciuibus, ipſoſque diligere ac honorare, & Eccleſias iubente Sancto Germano renouare.* Vortimer hauing obteyned victorie, began to reſtore the poſſeſſions, that were taken from the citizens, and to loue, and honor them, and by the commaundement of S. German to renewe the churches.

Neyther can wee make it a ſtraũge thing, if wee will follow ſoe manie Proteſtant guides to leade vs, as before, that kinge Vortimer followed the commaundement of Saint German the Popes Legate, in ſuch affaires, when

when they haue aſſured vs, that by his direction and order, both his Father Vortigern kinge before him, was depoſed, and this man by the ſame power, and order was choſen and erected to bee kinge. And the ſame is the condition and caſe of Aurelius Ambroſius, by the ſame power and proceedings made kinge, as theſe Proteſtants tell vs, when Vortigern was depoſed the ſecond time. (*Proteſt. Catalog. Regum Britan. Stowe hiſtor. in Vortiger. Aurel. Ambroſ. and Vterp. Holinsh. in eiſd.*) Soe likewiſe of Vterpendragon his brother both of them made kings by cõmon conſent of the cleargie, & nobles, the line of Vortigern beeinge quite diſinherited, and hee himſelfe (to write in Proteſtãt words *(burnt in his caſtle in Wales by Aurelius Ambroſius & his brother Vter.* (*Galfrid. monum. hiſtor. Reg. Brit. l. 8. cap. 2. 17.*) But Nennius writeth, that one opinion is, which is in *libro S. Germani, in the booke of S. German, that hee with his wicked wyues or concubines, was burned with fier miraculouſly from heauen. An other opinion there is, that hee wandered vpp and downe vagrantly, and his hart burſt in ſonder. The third, that the earthe miraculouſly opened & ſwallowed him vp aliue.*

All

All agree that for betraying the country to the Infidels, and his other moste horrible sinnes, hee was iustly and greeuously punished by God, and died miserably with eternall infamie: and the others were renowned patrons and obedient children to the church of God, which had aduaunced them, to the regall dignitie. *Matth. Westm. an.* 465. 466. 488. 490. 498. *Nennius in M. S. histor. in Guorthigurno.*

And if wee will followe Nennius the best Author wee haue of these thinges, S. German omitted noe meanes to procure kinge Vortigern to penance, & when nothinge would preuayle, notwithstanding the most horrible sinne of him with his owne daughter, *hee baptized the sonne soe begotten naming him Faustus, hee brought him vp and soe instructed him in pietie, that hee was a glorious Saint.* (*Nennius supr.*) *Quartus filij Guorthigirni fuit Faustus qui illi de filia sua natus est, quem Sanctus Germanus baptizauit, enutriuit, atque docuit: vnam habuit filiam quæ vt diximus, mater fuit Sancti Fausti.* Next to these was kinge Arthur, whoe allthough hee was by birth disabled, as our Protestants say, *ex furtiuo concubitu Vtheri & Dulcissæ Cornubianæ*

natus. Yett to speake in Protestants words. (*Protest. Index in Galfrid. monum. V. Arthurus. Galfrid. mon. histor. Reg. Brit. l. 8. c. 19. Stowe histor. in K. Arthur.*) *Arthur the sonne of Vther, at the age of fifteene yeares, was crowned kinge of Britanie by Dubritius Archbishop of Legions, the Popes Legate, as before.* And this was not the sole Act of that Saint, but of all the Bishops, and nobles of the kingedome: *Defuncto Rege conuenerunt Pontifices cum clero Regni, & populo, ipsumque mare regio humauerunt. Quo facto Dubritius vrbis Legionum Archiepiscopus, sociatis sibi Episcopis, & magnatibus. Arthurum filium eius iuuenem quindecim annorum, in Regem magnificè exercuit.* (*Matth. Westm. an. 516. Galfrid. mon. lib. 9. cap. 1.*) Kinge Vther beeing deade, the Bishops assemble together with the clergie and people of the kingedome, and bury him in kingely maner: Which beeinge ended Dubritius Archbishop of the citie of Legions, the Bishops and Nobles beeing associate vnto him magnificently erect for kinge Arthur his sonne, a yonge man of fifteene yeares old.

And yett this worthie prince soe by birth by himselfe disabled, and for age vnfit

to manadge soe many and greate matters, yett made kinge by the power I haue related before, and followinge the direction of the Pope in matters requisite, and his Legate, and Bishops here, became soe renowned & glorious a kinge as all histories report. This kinge, besides the common benefites hee bestowed on the church of Christ in Britanie, then allmoste desolate by the rage of the pagan Saxons, hee did in particular, to shew his gratefull and due dependance on the Popes of Rome, *With the consent and counsaile of all the Bishops and peeres of the kingedome, and with licence of the See Apostolique, graunt priuiledge to the schoole of Cambridge, to bee exempt and free from publick vectigals and burthenous workes, and this hee did for the loue of the heauenly kingedome, and remedy of the soules of his Auncestors*: as the Protestants of Cambridge produce vnto vs out of his owne charter beginninge thus. *Charta Regis Arthuri de priuileg. Cantabr. apud Ioh. Caium lib.* 1. *de antiquit. Cantabr. pag.* 68. 69.) *Arthurus regali à Deo fultus dignitate, omnibus suis salutem pro amore cælestis patriæ, remedioque animarum antecessorum meorum Britanniæ Regum, pro augmentatione*

insuper Reipublicæ Regni mei Britanniæ, ac profectu spirituali Scholarium in lege Domini iugiter Cantabrigiæ studentium, consilio, & assensu omnium & singulorum Pontificium, & Principum huius Regni, & licentia sedis Apostolicæ, statuo præsenti scripto, & firmiter decerno, vt ciuitas Scholarium prædicta, à publicis vectigalibus & operibus oneroſis absoluatur. Where wee see the Popes licence requisite, and first obteyned of this kinge, euen from freeing that schole in tẽporal respects.

This licence as it seemeth, beeing obteyned from Pope Iohn the second, for the Charter beareth date, *anno ab Incarnatione Domini* 531. *die Aprilis, in ciuitate Londoni*, the yeare of Christ 531. the seuenth day of Aprill in the citie of London, at which time Iohn the seconde, is cõmonly thought to haue beene Pope. How many Popes confirmed that schole, and exempted it from all other iurisdiction but the See Apostolick I haue written before, and now add from Pope Sergius the first, (*apud Caium. lib. 1. de antiquit. Cantabr. accadem. pag.* 78. 79. 80.) shewinge how his predecessors in the See Apostolick had done the same: *Sergius Episcopus seruus seruorum Dei, præsentium authoritate*

thoritate decreuimus, vt nulli Archiepiscopo, seu Episcopo, aliue ecclesiastica persona, vel seculari liceat, vniuersitatem vestram, aut aliquem vestrum suspendere, seu excommunicare, vel quolibet sub interdicto ponere, absque summi Pontificis assensu, vel eius mandato speciali: prohibemus insuper, ne quis priuilegia, à sede Apostolica gratiosè concessa, vel indulta, ausu temerario infringere, seu restringere præsumat, vel attemptet, nulli igitur hominum omnino liceat, hanc paginam nostræ concessionis, & exemptionis infringere, vel ei quouismodo contraire. Si quis autem hoc attentare præsumpserit, indignationem omnipotentis Dei, & beatorum Apostolorum Petri, & Pauli se nouerit incursurum. Sergius Pope seruant of the seruāts of God. Wee haue decreed by the Authoritie of these presents, that it shall bee lawfull for noe Archbishop, Bishop, or other parson spirituall or secular to suspend, or excommunicate, or any way to interdict your vniuersitie, or any of you, without the Popes assent, or special commandement. Wee further forbid, that noe man by temerarious boldnes, presume or attempt to infringe, or restrict the priuiledges gratiously graunted & giuen by the See Apostolick. It shall bee lawfull

for noe man at all, to infringe or contradict, the tenure of this our graunt and exemptiō, if any man presume to attempt it, lett him know that he shall incurr the indignation of almightie God, and the blessed Apostles Peter and Paul. Where wee see all parsons in Britanie then, subiect and subordinate in spirituall iurisdiction, to the Pope of Rome.

And this testified by our Protestants thē-selues. (*Wil. Lamb. in l. de leg. Reg. in Legib: Edward. fol. 126. Ingulph. histor. in fine.*) Whoe goe furher in such things, and assure vs from the common lawes themselues of our auncient kings S. Edward the confessor, and others, and confirmed by king William the first, both as Ingulphus and our Protestant antiquaries acknowledge, that this kingdome at that time, and kings therof, did acknowledge as great power in the See of Rome in matters concerning this nation, as any catholick now may yeeld vnto it: for our auntient publick lawes warranted by our Protestants thus Instruct vs. (*Leges S. Eduardi titul. de iure & appendicijs coronæ Regni Britanniæ. Guliel. Lamb. sup. p. 137. 138. Hacklust booke of trauailes, pag. 244.*) *Im-*

petranit

petrauit temporibus illis Arthurus Rex a Domino Papa, & a Curia Romana, quod confirmata sit Norweia in perpetuum corona Britanniæ, in augmentum Regni huius, vocauitque illam Arthurus Cameram Britanniæ. Hac vero de causa dicunt Norwegienses se debere in regno isto cohabitare, & dicunt se esse de corpore regni huius, scilicet de corona Britanniæ. Thus in english by a Protestant minister. kinge Arthur obteyned in those dayes of the Pope, and Court of Rome, that Norway should bee for euer annexed to the crowne of Britanie, for the enlardgment of this kingdome, and hee called it the chamber of Britanie. For this cause the Norses say, that they ought, to dwell with vs in this kingedome, to witt. that they belonge to the crowne of Britanie.

And if wee would bee as little beholding to the See of Rome, for confirming Norway to this kingedom, as to Pope Eleutherius before, to the Ilands, and say kinge Arthur claymed Norway, by a former Title, as Dēmarke was before, or *Iurebelli*, as a conqueror, and the Pope did nothinge, but confirme these, or one of these Titles, it sufficeth to asscribe the iudgment of that question to the See Apostolicke.

This seemeth to mee, to confesse and acknowlege greate, and ample prerogative in the Pope of Rome in spirituall maters, and directing also of temporal to a spiritual end, as Catholicks now attribute vnto him, or hee demaunde. And yett wee are by these Protestans (whoe freely acknowledge the Popes and church of Rome then to haue beene holy) assured that the holy Pope and court of Rome, soe practized it. That our kinge, *Christianus optimus fuit, kinge Arthur was an exceeding good christian*, who sought, & accepted it, & both he the Bishop & cleargie and the whole kingedome soe approued thereof, that it was by publick authoritie receaued for a lawe in this nation, and ratified both by our Britãs, Saxons, & Normans after them. For it is set downe in this lawe before, that from that time the Norses or Norwegians claymed priuiledge to bee free here, by those proceedings. Which is more plainly expressed afterward in the same lawe in these words by Protestants translation: *The people of Norvvay may, and ought from henceforth, dvvel, & remaine in this kingdome, vvith vs, as our louinge and svvorne Brethren. Qua de causa possint & debeant prædicti de cætero nobiscũ* coha-

cohabitare, & remanere in regno, ſicut coniurati fratres noſtri (*Guliel. Lamb. in leg. Eduardi ſup. Richard. Hackluyt p.* 245.) And the motiue whereupon the Pope then ſoe proceeded, in annexing and confirminge the kingdome of Norway to the crowne of Britanie, ſeemeth to bee the very ſame, the ſpirituall good both of that contrie, this kingedome alſoe, and the church of God, *in ordine ad ſpiritualia*. Which the preſent Pope and Catholicque diuines alledge ordinarilie, for priuiledges of the See Apoſtolicke, in ſuch cauſes, the ſpirituall good and helpe of all, or many, and hurt of none at all.

For beſides many hiſtories of thoſe times ſoe teſtifyinge, and to bee paſſed ouer, it is recorded in theſe verie lawes themſelues ſoe warranted by Proteſtants and antiquities. (*Leges S. Edwardi ſupr. titul. de Iure & Appendicijs.*) *Fuerunt gentes ferae, & indomitae, non habuerunt legem Dei, nec proximi, fuerunt autem ibi Chriſtiani occultè. Arthurus autem Chriſtianus optimus fuit, & fecit eos baptizari, & vnum Deum per totam Norweiam venerari, & vnam fidem Chriſti ſemper inuiolatam cuſtodire.*

Cæpe-

experunt vniuerſi proceres Norweia uxores ſuas de nobili gente Britonum tempore illo, vnde Norwegienſes dicunt ſe exiſſe de gente, & ſanguine regni huius. They were wilde and barbarous nations. They had not the lawe of God, not neighbour, but there were Chriſtians there ſecretly. But kinge Arthur was an exceeding good Chriſtian, and cauſed them to bee baptized, and throughout all Norway to worſhip one God, and to receaue and keepe the faith of Chriſt inuiolably, all the noble men of Norway tooke wiues of the noble nation of the Britans. Whereuppon the Norwegians ſay, that they ar deſcended of the race and blood of this kingedome. And then immediatly followeth that which is cited before: *The aforeſaid kinge Arthur obteyned in thoſe daies of the Pope and Court of Rome, that Norway ſhould bee for euer annexed to the crowvne of Britanie.* Whereby it ſeemeth by theſe Proteſtants, the motiue of the Pope to ioyne Norway to the crowne of Britany, was the ſpiritual good of both kingdomes, and the church of God, kinge Arthur ſoe worthie a chriſtian, hauing procured ſoe ſtraunge and happy an alteration in the kingedome of Norway; his victories

there

there againſt the barbarous giuing free liber-tie and acceſſe to ſuch chriſtian preachers, as by the Popes licence, and allowance were directed thither. For S. Kentegern, made Biſhop by S. Palladius the Popes Legate, if wee may beleeue the puritan hiſtorian of Scotland: *vvent ſeuen times to Rome, and the Pope ſent him to performe the worke of the miniſtry enioyned him by the holy ghoſt. Vir Dei ſepties Romam adiens, ſanctus Papa illum virum Dei & Spiritus ſancti gratia plenu intelligens, in opus miniſterij à Spiritu ſancto illi iniuncti deſtinauit. Georg. Buchan. Rerum Scotic. l. 5. Rege 42. pag. 146. Ioh. Capgr. in Catal. in S. Kentegerno.*

And as our Proteſtants with others teſtifie this Apoſtolick man, thus warranted and priuiledged, *ſent of his diſciples ſome to the Orchades, to Norway, and Iſland, that they might receaue the light of faith by their inſtructions. For hee had in his colledge at Elguel in Walles, three hundred, ſixtie, and fiue learned men, allwayes ſoe prepared to preach.* (*Bal. l. de Scriptor. centur. 1. in Kentegerno Elguenſi. Cap. ſupr. eod. Hector Boeth. Scothiſt. l. 9.*) *Ex diſcipulis ſuis quoſdam ad Orchadas, ad Norwegiam & Iſlandiam miſit, vt eo-*

rum

rum institutionibus fidei lumen reciperent, nam in Elguensi collegio, trecentos & sexaginta quinque literatos viros ad id semper paratos habebat. And to add further to the honor of the See Apostolick of Rome, by the example of this moste blessed man S. Kentegern, hee neuer beeing but an ordinary Bishop somtimes in Walles, sometimes in Scotland, yett by the priuiledge hee had from the Popes of Rome in that kinde, besides his labors here in Britanie, Norway, and the remembred other places, to write in a Protestant Bishops words. (*Ioh. Bal. centur. 1. in Kentegerno in Elguen.*) *Formam primitiuæ seruauit Ecclesiæ, Apostolico more pedes ad prædicandum porrexit, plerosque ad fidem conuertit, Apostatas reuocauit, Pelagianos eiecit, nondum renatos baptizauit, simulachra subuertit, Ecclesias construxit, ægrotis ministrauit, languores curauit, atque in magna vixit abstinentia, prædicabat ad flumen vsque Fordense, & ad mare Scotium, Caledonos, Athalos, Horestos ac vicinarum Albainæ regionum Incolas, docendo, mouendo, hortando, ad veræ pietatis obseruationem instigauit.* Hee kept the forme of the primatiue church, after the maner of the Apostles goinge on foote to preach, hee conuerted very

very many to the faith, recalled Apostats, cast forth Pelagians, baptized those that wanted baptisme, ouerthrew the Idols, builded churches, ministred to the sick, cured diseases, and liued in great abstinence: heo preached euen to the riuer of Fordune, & the Scottish See, hee incited by teaching, admonishinge, and exhortinge to the obseruation of true piety, the Caldonias, Athals, Horests, and the inhabitants of the Regions neare to Albania. This holy Bishop beeing first Bishop of Glascow in Scotland, came into Walles about the yeare of Christ 560 and there settled an episcopall See, hee beeing the first Bishop thereof by the riuer Elwy, and notwithstandinge hee was at the first resisted therein by Malgo, or Malgocunus a Brittish kinge in that contry, yett his authoritie and power soe preuailed, that to speake in a Protestant Bishops phrase. (*Hector Boeth. hist. Scot. in Kentigern. Godwin. Catalog. in Assaph.* 1.

The kinge at last was content to allow the same church to bee an episcopall see, and moreouer to bestowe vppon it, diuers Lordships, manners, immunities, and priuiledges. Kentegern hauinge stayed here some number

ber of yeares gaue ouer his Bishoprick vnto a disciple of his named Assoph, a man of greate vertue and learninge, whoe writ the life of his Master Kentegern; and besides that hee was disciple to soe greate a patron of the Apostolick Roman See, to giue Euidence that hee himselfe was soe allsoe affected, notwithstandinge there were then many Bishops, and Archbishops allsoe in Britanie, yett a Protestant Bishop writeth · (*Bal. centur. 1. in Asapho.*) *à Pontificis Romani discipulis Angliam aduentantibus, authoritate & vnctionem accepit*. Hee receaued both authoritie and consecration from the disciples of the Pope of Rome, that came into England, and liued vntill the yeare of Christ 590. *claruit anno à communis salutis origine* 590. Within foure yeares of S. Augustines coming hither. Before which time allsoe and in this age S. Iuo a Persian by birth, and an holy Archbishop, was sent by the Pope of Rome into this our Britanie or England, together with Sithius his Nephew, Inthius his Kinsman, and others of whome the Towne yet called S. Ives in Huntington shire, where about hee moste liued tooke the name, dyinge after many yeares in the yeare of Christ 600. or

there

there about, beeinge here longe time by the Pope of Rome his mission before S. Gregory his sendinge S. Augustine hither. *Iohn Capgrau. in S. Iuone. Flor. Wigorn. an. 600. Anton. Leuitand. & Gotzelin. in vita eius.*

Neyther were our owne Archbishops that lined in this age after S. Dubritius, Vodinus and Sampson otherwise affected in this matter. First S. Sampson beeing driuen by the pagans from Yorke, *Pyramus*, or *Pyrannus*, chapleyne to that greate freind of the Romane See, kinge Arthur was Archbishop there, *connocata Clero & populo*, with common consent, and consecrated by S. Dubricius the Popes Legate, and primate here then, noe other beeing to consecrate him. (*Galfrid. Monum. histor. Reg. Brit. lib. 9. cap. 8. Matth. Westm. an 522.*) The immediate successor to S Dubricius, bothe in his legatine power from the See of Rome, and primate Metropolitane here, in those times by common consent of writers, Protestants and others was, (*Godwyn. Catalog. in S. Dauids. &c. and Landaffe 1. Bal. centur. 1. in Dubrit. and Dauid. Capgrau. Catalog.*) *that glorie of this nation, S. David, to wohome S. Dubritius resigned in his life, liuing as an Eremite. Re-*

liefe

illo Epiſcopatu eremiticam vitam elegit & tenuit. S. Dauid by his legatine power tranſlated the Archbiſhops See from Caerlegion, where it was inſtituted by Pope Elentherius, to *Menevia*, S. *Dauids*, of this name, where it after remayned. (*in S. Dubrit. & S. Dauid. Giral. Cambr. itinerar. Cambr. Capgrau. in S. Dauid.*) Wee reade of this our holy and learned Metropolitane, that hauinge expelled the Pelagian hereſie, and reſtoringe the true faith, *Saint Dauid was conſtituted Archbiſhop of all Britanie, and his citie dedicated the Metropolitane See of all the contry, ſoe that whoſoeuer ſhould gouerne it, ſhould bee Archbiſhop. Therefore all hereſie beeing expelled, all the churches of* Britanie, *receaued the maner and Rule by the Romane Authoritie, monaſteries are builded in all places, and S. Dauid vvas made the higheſt protector, cheifeſt preacher, from vvhome all receaued the Rule, and forme of vvell liuinge. Hee vvas an order, correction, and imitation to all: learninge to the Readers, life to the needy, noriſhment to Orphans, a ſuſteyner of the naked, the head of the contry, a Rule to monkes, life to ſeculars. Expulſa hæreſi, fides ſanis pectoribus roboratur, & ſanctus Dauid totius Britanniæ Archiepiſcopus conſtituitur,*

necnon

necnon ciuitas eius totius patriæ Metropolis dedicatur, ita vt quicunque eam regeret, Archiepiscopus foret. Expulsa itaque hæresi, omnes Britanniæ Ecclesiæ modum & regulam Romana authoritate acceperunt. Monasteria per loca construuntur, & sanctus Dauid summus protector, summus prædicator, à quo omnes normam atque formam recte viuendi acceperunt, effectus est. Ipse cunctis ordo, correctio, imitatio, legentibus doctrina, egentibus vita, orphanis nutrimentum, nudis fulcimen, patriæ caput, monachis regula, secularibus vita fuit.

The Archbishop of London in this time, as our Protestants tel vs. (Matth. Parker. antiquitat. Brit. pag. 7. Godwyn. Catal. in London in Theonus. Stowe histor. in Lucius. Holinsh. histor. of Engl. Matth. Westm. an. 586. Galfrid. Monument. hist. li. 11. c. 10.) was Theonus, or Theanus, vvhoe takinge the chardge of London vpon him the yeare 553. the yeare 586. hee vvith Thadiorus Bishop of Torke, takinge their clergie, and reliques of Saints, with them, gett them into Walles and Cornwall to the rest of their contrymen, whom the Saxons had drovven thither. Soe that except these Protestants deceaue themselues and others, this Archbishop of London and Thadiorus

of Yorke alſoe muſt needs bee of the ſame minde with the others before for the Roman ſpirituall power in this nation; for theſe Proteſtants, (*Godwyn Catal. in S. Dauids* 1. 2.) telling vs, that S. Dubritius liued vntill the yeare of Chriſt 522. and S. Dauid which ſucceeded him, *ſate longe, to wit 65. yeares*, they both muſt needs bee made Biſhops vnder him, and their flyinge into Walles and ioyneninge with the Britans there, dooth planely conuince, that they were of that opinion: for if S. Dauid was now deade, which cannot appeare, yet moſte manifeſt it is, that both S. Kentegern and S. Aſaph, thoſe moſte worthie Biſhops cheifeſt then in thoſe parts, and all Britanie alſoe, if S. Dauid was deade, were longe time liuing & ruling after this, and yett ſuch patrons of the Romane ſpirituall power, with their whole cleargie, as before is euidently proued by theſe Proteſtants, that noe Catholick may yeeld more to the See of Rome in theſe, then they did in thoſe dayes. And if S. Dauid was deade; yett the next ſucceſſors of him in that Archiepiſcopall See, which were Cenauc and S. Teliaus or Eliud, muſt needs alſoe ſucceed him in that opinion of him

him towards the Roman See: for though little is written of Bishop Cenauc, but onely that hee was Bishop of Patern and after successor to S. Dauid in the See Archiepiscopall of S. Dauids, this sufficiently conuinceth it, for the Bishoprick of Paterne beeing then vnder the iurisdiction of S. Dauid, we cannot thinke that the Bishop thereof was otherwise affected in this matter, then his soe holye and learned Metropolitane, to whome hee owed obedience.

And his very beeing Archbishop of Menenia immediatly after S. Dauid doth proue the same by these Protestants before, (*Godwyn. Catal. in S. Dauids. Giral. Cambr. itiner. Cambr. antiquit. eccles. Menevin. apud Godwyn. supr.*) whoe haue tould vs, that by the power of the Romane See, Menevia was made the Metropolis, and this Bishop did not, nor could accept it in any other sence, or by other Title, of S. Telianus the matter is more manifest, more beeinge written of him by Protestants and others, that hee was Scholler to S. Dubritius the Popes Legate, the vndiuided companion of S. Dauid, in their holy pilgrimadge, not onely soe farr as Rome, but to Hierusalem it selfe where hee

was consecrated Bishop, and after his returne home, and the death of Cenauc, being Archbishop of Menevia, *then had principalitie ouer all the churches of the west Britanie vnto the end of his life. Principatum super omnes ecclesias occidentalis Britanniæ vsque ad finem vitæ suæ tenuit.* (*Godwyn in Landaffe. Girald. Cambr. Caius antiquit. Cantabrig. l. 1. pag. 146. Catal. Epis. Landaf. Ioh. Capgr. in Catal. in S. Theliau. Engl. Martyrol. die 25. Nouember.*) And was Archbishop there at, and after also by some, the death of S. Augustine. For it is euident by the Brittish historie, as it is allowed by our Protestants, and by their owne chronologie of the kings of Britanie, that S. Dauid himselfe liued within 16. yeares of S. Augustines coming hither. (*Galfrid. monum. histor. Reg. Brit. l. 11. cap. 3.*) *Tunc obijt sanctissimus vrbis Legionum Archiepiscopus Dauid Menevia ciuitate, intra Abbatiam suam, & iubente Malgone Venedotorum Rege in eadem Ecclesia sepultus, pro eo ponitur in Metropolitana sede Kinmos Lampaternensis Ecclesiæ Antistes, & ad altiorem dignitatem promouetur.* Then Dauid the moste holy Archbishop of the citie of Legions, died in the citie of Menevia within his

his owne Abbey, and by commande of Malgo kinge of Northwalles, was buried in the same church Kincus (hee which by others before is called Cenauc) Bishopp of the church of Patern, is placed in the Metropolitane See, and promoted to an higher dignitie. For as these Protestants, Matthew of Westminster, and others are witnesses (*Protest. Catalog. Rer. Britan. in Malgo. Matth. West. an.* 586 581.) this kinge began his Reigne in the yeare of Christ 581. or 580. so that by this calculation, there cannot bee from the death of S. Dauid dyinge in this kings time, and the coming of S. Augustine hither by all accompts in the yeare 596. aboue 15. or 16. yeares at the moste. Soe that wee either must say, these two. Successors of S. Dauid liued a very short time, after they were called to that dignitie (the contrarie whereof is sett downe before) or that S. Telaus this patrone of the See of Rome, and a canonized Saint of that church, was liuing in the time of S. Augustines preaching in this kingedome.

Which is the more confirmed by all those histories, which relate the oppositon of some Brittish Bishops and religious men

againſt S. Auguſtine. (*Bed. lib. 2. hiſtor. cap. 2. Galfrid. mon. lib. 11. hiſt. Matth. Weſtm. an. 603. Capgrau. in S. Auguſtino.*) and ſpeaking of an Archbiſhop of the citie of Legions, and yett not anie one of them maketh the leaſt mention, that any Archbiſhop did either reſiſt S. Auguſtine, or pretend the leaſt diſlike of the ſpirituall ſupreamacie in the See of Rome, or gainesay any order or decree of the bleſſed Pope S. Gregorie which ſent him hither, nor any Proteſtants though diuers of them name the Biſhops as they conieƈture which reſiſted S. Auguſtine, (*Matth. Parker ant. Britan. in Auguſt. Godwyn. Conuerſ. of Brit. Stowe hiſtor. in Ethelb. Bal. l. de Act. Pont. Rom. in Gregor.* 1.) doe once name S. Telaus, or any Archiepiſcopal See, at S. Dauids, or anye other place in Walles at that time, to haue conſented to that oppoſition.

Hardinge in his Cronicle maketh this matter playne, that the Britans which gainſaid S. Auguſtine did not deny the ſupreame ſpirituall power of the Pope of Rome in Britanie at that time, but rather defended and maintayned it, and thereby alſoe, as they thought, did iuſtely refuſe S. Auguſtine, for

when

when hee demaunded obedience of them thus they anſweared by this Author: *Ioh. Hardinge Chronicle cap. 88. in Ethelbert kinge of Saxons fol. 83. 84.*

To which Britõs anſweared that they not knew
That hee had ſuch eſtate in all Britanie,
For they had three Archbiſhops, to obeyu,
Of Caerlion, London and Yorke citie
By Biſhops of Rome graunted to vs & ordinate
Full longe afore yee had ſuch dignitie
Wherefore wee will obey noe newv primate
And ſpecially none Engliſh newv prelate,
For Engliſhmen and Saxons haue vs noyed,
And haue our Land and all our kyn deſtroyed.

Where wee ſee the Britans were ſoe far from diſallowinge the Popes Authoritie in ſuch things, that by the ſame they both claymed, and maintayned the power, and prerogatiues, of three Archbiſhops, amonge them, now foure hundred yeares ſince

But theſe Proteſtants themſelues with others acknowledge, that the moſte renowned Biſhops that were in this kingedome at that time, both receaued the Authoritie of the Pope of Rome, and ſubmitted themſelues to S. Auguſtine his holy Legate. Of the holines and learninge of S. Aſſaph, I haue

spoken before, yett a Protestant Bishop saith of him, (*Bal. centur. 1. in Assaph.*) *A Gregorij Pontificis Romani discipulis Angliam aduentantibus, authoritatem accepit*, hee receaued authoritie from the disciples of Gregorie the Pope of Rome that came into England. S. Asaph in the life of his Master S. Kętegern. Capgraue and others after, affirme as much of S. Kentegern. (*S. Assaph & Ioh. Capgrau. in vit. S. Kentegerni.*) that hee did acknowledg this high power in S. Gregory the Pope, and receaued power, and confirmation from him. All our histories with generall consent affirme the same of S. Lethardus, the french Bishop that liued with Queene *Bertha* in Kent. I haue proued the same of S. *Iuo* the Persian Archbishop, that then preached in Huntington-shire. Of *S. Telaus* also the Archbishop of Walles, sufficient is said allready. And yet these were onely the cheife holy, and learned Bishops here in that time, not anie one comparable to the meanest of these mentioned in any writer I can finde, to haue resisted either the Popes ordinance, or his Legats authoritie.

And to satisfie a vaine obiection of some Protestant writers; That S. Columbanus the holy

holy Iriſh, or Scottiſh Abbot, whoſe authoritie ſome Britans in the tyme of S. Auguſtine pretended for defence of their error in obſeruing the feaſt of Eaſter, & not preſently ſubmitting thẽſelues to the cõmaund of the church of Rome, it is euident by auntiẽt hiſtories, that both this S. Columban, and the cheifeſt of them, ſubmitted thẽſelues wholly vnto it, & receaued both inſtruction and iuriſdictiõ frõ thence. For it is teſtified in a very old Manuſcript cited by Surius, that both S. Kelian, which was the moſt renowned of them, and that S Columbanus and S. Gallus, ſubmitted themſelues with their aſſociats to the Pope of Rome in all thinges at that time. Thus it teſtifieth of S. Keliã, made Biſhop of Herbypolis Wirtzburg in Franconia by the Pope. (*Sur. in vit. S. Kel. M. S. peruetuſt. apud eund. ſupr.*) *Prædicationi abſtinuit, donec Romano ſe Pontifici præſentaret, quatenus apud Romanã ſedem & integrũ chriſtianæ Religionis dogma, & licentiã prædicãdi acciperet. Hibernia ſiquidem olim Pelagiana fædata fuerat hæreſi, Apoſtolicaq; cenſura damnata.* Hee abſtayned from preaching, vntil hee preſented himſelfe vnto the Pope of Rome, that hee might receaue frõ the See of Rome, both the ſownd

doctrine

doctrine of Christian Religion, and licence to preach. For Irland (his contry) was auntiently defiled with the pelagian heresie, and condemned by apostolick censure: and there sheweth how hee had companions both of his iorney and submission, amonge others Saint Columbanus, and S. Gallus, leauing the first in Italy, and the other in Almayne. The like hath Iohn Capgraue, and a verie old manuscript which hee followeth, if not the same with that of Surius. (*Ioh. Capgrau. in S. Kilian. M.S. antiq. pr. glorioſiſsimus Rex Eduardus in S. Kiliano.*) *In oppido orientalis Frauncia quod Wirtzburch eorum lingua dicitur, cum aliquo tempore ſub ſilentio ſtetiſſet, Romam profectus eſt, & officio prædicandi à Papa recepto, Epiſcopus ordinatus: ſocijs eius Columbano ſcilicet in Italia, & Gallo in Almania remanentibus.* Saint Kilian stayed in a Towne of east France, called in their languadge Wirtzburch, and when hee had beene there some time in silence, hee went to Rome, and receauing from the Pope power to preach, and beeing ordeyned a Bishop, returned, leauing his Companions, Columbanus in Italy, and Gallus in Almayne. Where it is euident not onely these

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Scottiſh Saints did not onely ſubmitt themſelues to the Pope in all matters both of doctrine and iuriſdiction, but the Pope at that time extended and exerciſed that his ſupreame ſpirituall power, both in Italie, Fraunce, Almayne, Britaine, and Ireland, both to cenſure a whole nation, and to diſable any to preach or exerciſe ſpirituall funcion without his licence.

And although the kings of Britanie after Kinge Arthur euen to the deſolation of the Britans, were by all hiſtories euen of their owne as Gildas, Nennius, the Britiſh hiſtorie, and others, moſte wicked men, and ſuch that by all teſtimonie of Proteſtants, and others, their kingedome was ouerthrowne by God for the ſinnes of them, and their people, yett not anie one of them by any hiſtorie did denie this power of the See Apoſtolick, but euen their laſt kinge Cadwalladar, as their owne hiſtorian writteth. (*Gildas de excid. Britan. Galfrid. mon. l.* 11. *hiſtor. cap.* 3.4.5.6 7. 8. *monum. hiſtor.*) beeing admoniſhed from heauen: *Nolebat Deus Britones in Inſula Britanniæ diutius regnare*: that God would not haue the Britans reigne any any longer in the Iland of Britanie, went as

hee

hee was admoniſhed on pilgrimage to Rome, ſubmitted himſelfe to Pope Sergius, and died an holy Saint, in ſoe much that our Proteſtants thus note of him, (*Galfrid. mon. l. 12. cap. 17. 18. Bed. l. 4. hiſtor. & in Epitom. an. 688. Matth. Weſtm. an* 688. 689. *Proteſt. annot. in Matth. Weſtm. an.* 688.) *Regnum relinquens propter Deum, Romam venit*: leauinge his kingdome for gods ſake, hee went to Rome. An other ſaith (*Stowe hiſtor in Cadwallader.*) Cadwallader forſakinge his kingely authoritie, went to Rome, whoe after became a monke, and was buried in S. Peters church at Rome, hee was the laſte kinge of Britanie, ſaith Geffrey (*Galfrid. Mon. l. 11. cap. 12.*) And for the Archbiſhop of Walles to whome ſome Britiſh Biſhops in the time of S. Auguſtine ſaid, they ought obedience, *cum ſuum Archipræſulem haberent*, there is not the leaſt colour, or pretence of any title by theſe Proteſtants themſelues, how hee or his See could bee exempted from the Popes Authoritie: for as theſe men haue told vs before, it was firſt inſtituted by Pope Eleutherius, in the time of kinge Lucius, and by the ſucceedinge Popes and their Legats here as is before declared, confirmed and

rati-

ratified, they receaued their Palle, the signe of an Archbishop from Rome, and after their vnion with the Saxons and disciples of Pope Gregory, in the time of S. Theodore Archbishop of Canterbury vsed it, and Archiepiscopall Authoritie in all degrees, and by the Popes permission and allowance, fiue and twentie Archbishops successiuely from S. Dauid to Archbishop Sampson, and had seuen Bishops subiect vnto them vntill this Sampson, flyinge the contry in a time of sicknes carried away the Pall into little Britanie. Amonge manie others a Protestant Bishop thus relateth this matter. *Girald. Cambren. in Itinerar. Cambr. Antiquit. eccl. S. Dauid apud Godwin S. Dauid. Matth. Park. antiquit. Brit. Rog. Houeden. Godwin Catalog. in S. Dauids in Sampsone.*

In the time of Sampson the See of S. Dauid had seuen Bishops Suffragans subiect vnto it, as the Antiquitie of the church of S. Dauid declareth, to witt, Exeter, Bathe, Hereford, Landaff, Bangor, S. Assaph, & Furnes in Ireland. *Roger Houeden, vvhich I accompt more likely, reckoneth these,* Landaffe, Lanpatern in Cardigan shire, Bangor Saint Assaph,

Chi-

" Chicheſter, Hereford, and Worceſter. While
" hee was Biſhop it hapned the people of all
" that contry were wonderfully vexed, with
" Ianudiſe, ſoe as great numbers of them died
" daily of that diſeaſe. By the importunitie of
" his clergie and diſciples, hee was induced to
" flie the contry, and ſailed into Britanie, where
" the Biſhoprick of Dola beeing voide, hee
" was ſtraight way elected vnto the ſame. Hee
" had brought thither with him the Archiepiſ-
" copall Pall of S. Dauid, and vſed it during
" his life, as did alſoe his ſucceſſors there, for
" many yeares, vntill they were compelled by
" the Pope, at the ſuite of the Archbiſhop of
" Turon, to leaue it, and make profeſſion of
" obedience vnto him, as in former times. By
" this occa on it fell out that the Succeſſors of
" Sampſon in Saint Dauids, what for want
" of their Pall, or for pouertie, or negligence,
" or ſome other occaſion, loſte their title of
" biſhop, and to this day neuer recouered the
" ſame. Howbeit they vſed all authoritie be-
" longinge to an Archbiſhop by conſecratinge
" of other Biſhops; and neither did they euer
" make profeſſion of ſubiection vnto Can-
" terburie vntill the time of Henry 1. Kinge of
" England. (*Godwin ſupr. in Bernard.* 46.)

When

When Bernard Chaplaine vnto King Henry ,,
the first, and chauncellour to his Queene, ,,
was consecrate by the Archbishop of Can- ,,
terbury, Iulij 12. 1115. not chosen by the ,,
clergie of Walles as hitherto had beene accu- ,,
stomed, but forced vpon them by the Kinge ,,
of England. And there with others decla-
reth, how this Bernard tooke vppon him
the title of Archbishop, but Theobaldus
Archbishop of Canterbury, prouinge before
the Pope in the councell of Rhemes, by wit-
nesses, *cum suam fidem & obseruantiam cantua-
riensi astrinxisse*: that Bernard had promised
obedience vnto the Archbishop of Canter-
bury, the cause was by the Pope adiudged
against Bernard, and the See of S. Dauid.
*Match. West. an. 1115. Matth. Par. an. 1115.
Godwin. supr. Girald. Lambr. in Itiner. Camb.
& Topogr Harps. secul. 12. cap. 46.*

Soe it is euident, that from the beginning
thereof to the endinge of the same, the Ar-
chiepiscopall See of Walles depended of the
Pope of Rome, and it was not hee, but the
Acts of their owne Bishops, which ouer-
threw the dignitie & priuiledges of it, which
the Popes had graunted and confirmed. Of
the Popes power here after the cominge of S.

Au-

Auguſtine there is noe denial amonge Protestants, all generally conſentinge that from that time now aboue a thouſand yeares, the Popes ſupreamacy euer ruled here in ſpirituall thinges, hee chaunged the Metropolitane See of London to Canterbury, conſtituted that of Yorke, interdicted our vniuerſities, conſtituted Bishops in places as ſeemed beſt to him, Kinge Ethelbert chaunged his lawes, and receaued the cuſtomes of the Romans: *caſſatis paternis legibus, nouas ſapientum conſilio iuxta Romanorum conſuetudines Anglorum ſermone conſtituit.* (*Bal. centur. 1. in Ethelberto.*) The greate fluterer of King Henry the eight, whoe firſt denied the Popes ſupreamacy, and tooke it to himſelfe, Polidor Vergil, ſpeaketh of that parlament. (*Polidor Verg. l. 27. pag. 689.*) *Habetur concilium Londini, in quo eccleſia Anglicana formam poteſtatis nullis ante temporibus viſam induit: Henricus enim Rex caput ipſius eccleſiæ conſtituitur.* A parlament is held at London, in which the church of England did put on a forme of power, neuer ſeene in any time before: for Kinge Henry was made head of the church. The firſt Proteſtant Archbishop of Canterbury ſpeaking of the lawes of that

parla-

parlament plainely confeſſeth. (*Matth. Parker. antiquit. Britan. in Tho. Cramner pag.* 329.) *His legibus potentia papalis quæ nongentis amplius annis in Anglia durauit facile concidit*. By theſe lawes the power of the Pope, which had continued here in England aboue neyne hundred yeares, was eaſely ouerthrowne. The preſent Proteſtant Archbiſhop of Canterbury, director to Francis Maſon, and hee with others in their booke of pretended conſecration of Biſhops, ſpeaking of the ſame Matthew Parker. (*Fran: Maſon Booke of conſecrat. 3. cap. 4. pag. 131. vit. Matth. Parkeri.*) ſay: *Concerninge Archbishop Parker beeing the 70. Archbishop after Austin, yett of all that number, hee was the onely man, and the firſt of all, which receaued conſecration without the Popes Bulls*. To this, this man himſelfe, together with their Proteſtant Biſhop, Godwin, Goceline and others, in the liues of the Archbiſhops of England doe plainely teſtifie; to this all antiquities and antiquaries agree, none diſſenteth. *Matth. Parker in antiq. Britan. Godwin Catalog. in Canterbury and Yorke, Goceline in epiſt.*

THE XI. CHAPTER.

How by these Protestants the Britans and Scots which opposed against S. Gregories disciples, did take vpon then greater or as ample power in Princes matters, as euer the Popes of Rome or their Legates did in this kingedome.

BEcause our Protestant Antiquaries and writers of England doe with a common consent agree in this, that the Britans at the coming of S. Augustine hither, from S. Gregory, did truely and inuiolably keepe in all points that holy Religion which was planted here in the Apostles time, especially they which at the first opposed against the proceedings of that our holy Apostles. (*Matth. Park. antiq. Britan. pag.* 1. *Godwin Conuers. pag.* 43. 44. *Bal. l.* 2. *de Act. Pont. Rom. in Gregor.* 1. *Theater of greate Brit. l.* 6. *cap.* 9. *Dauid Powel. in annot. in l.* 2. *Girald. Cambr. Itiner. Cambr. c.* 1. *Holinsh. histor. of Engl. cap.* 21. *pag.* 102. *Fulk. Answ. to a count. cath. pag.* 40.) therefore to walke still by their directions, lett vs now learne of them, what was the opinion and practice of those Scots, and

and Britrans in this queſtion of Iuriſdiction in ſpiritual Rulers, claimed and deriued from whome ſoeuer they will, or any of them shall pleaſe, though it is euidently proued in all ages before, that neuer any ſuch was practized here, but that which was deriued and approued from, and by the Apoſtolick Roman See. And wee ſhall plainely ſee, that theſe their ſoe much by them commended gayne-ſaiers to S Auguſtine, and the Pope alſoe, as many of theſe men contend, did further intermeddle with Princes and temporall affaires, then the Popes of Rome, or any their Legats in this kingedome: our Proteſtant Antiquaries with others, write of Kinge Frequahard or Frechard the firſt of Scotland ſonne to Eugenius, in this maner. *Hect. Boeth. lib 9. fol. 179. pag. 1. Georg. Buchan. Rer. Scotic. lib. 5. Reg. 52. pag. 160. Holinsh. hiſtor. of Scotand in Frequahard pag. 112.*

Frequahard beſides other his vvicked behauiours, vvas alſoe infected vvith the erroneous opinion of the Pelagian hereſie. Which ſuſpition vvas the more increaſed, for that hee vſed to haue ſondry Britiſh preiſts in his company: the vvhich nation had beene euer noted vvith the

ſpot of that damnable infection. The nobilitie of the Realme moued herevvith ſommoned him to come to a councell, vvhich they had appointed to hold of all the ſtates, that they might there vnderſtand, if it vvere true or not, vvhich vvas commonly reported of him. But hee refuſinge to come, they aſſembled together, and beſeiged him in a caſtle, vvherein hee had incloſed himſelfe, and vvinning the place, got him into their hands, and immediately thereuppon committed him to ſafe keepinge. This done they conſult together for the adminiſtration of the Realme, vvhether they ſhould quite depoſe Frequahard, or reſtore him to his place. Then it followerh how they depoſed him, and ſent to S. Fiacre his Brother then an Eremite in Fraunce, to gouerne the kingedome, but hee refuſed it. Then theſe Proteſtants add. (*Holinsh & Buch. ſupr. & Hect. Boeth. ſupr.*) *The Lords of the land aſſembled themſelues together in Argile, about the chooſinge of a nevv kinge, vvhere by common conſent, Domoald the third ſonne of Eugenius beeing called thither vvith Bishop Conan, out of the Ile of Man, vvas inueſted kinge vvith greate ioy, and triumph.*

Where wee ſee that S. Fiacre though next heire

heire liuinge in Fraunce, where the Popes Authoritie was generally embraced, would not conſent to the depoſition of kinge Frequahard, to gaine a kingedome, when his Brother Domoald and all thoſe Scots which by theſe Proteſtants then oppoſed againſt the Popes Authoritie, performed this with great Ioy and triumphe. Of kinge Frequahard the ſecond they write in this order. (*Holinsh. hiſtor. of Scotl. pag.* 114. *Buchan. Rer. Scoticar. l.* 5. *Reg.* 54.) *Hee was couetous, wicked towards God, a Tormentor of the iuſt and righteous people, inſatiable in all vnlawfull affections, ſuch of the prelates, as hee vnderſtood to bee wealthie, hee reſted not till hee had picked one matter, or other vnto them, vvhereby they vvere ſuer to forfeite all their Treaſure vnto his coffers.* Buchanan addeth, which I am aſhamed to tranſlate. (*Buchan. ſupr.*) *Eandem in ſuos furorem vertit, Iugulata vxore, & ſtupratis filiabus, ob hæc ſcelera communione chriſtianorũ fuit excluſus.* For theſe wicked offences hee was excluded from the communion of Chriſtians. (*Holinsh. ſupr.*) *The Biſhops of the Realme, namely thoſe tvvo reuerend Fathers, Colman, & Finnan perceyuinge ſuch wickednes in the prince, blamed him ſharply ſondry*

times

times for the same: and at length because they saw hee regarded not their admonishments, hee was by them excommunicated. Thus continuinge certaine yeares in his wickednes, at length the nobles began to conspire against him, soe that they would haue deuised a meane how to haue ridd him out of the way, if Bishop Colman, had not forbidd them that practise. Then followeth how beeing miserably punished for his sinnes, and beeinge at the last penitent, hee was absolued of his excommunication by the same Bishop Colman: whoe was that great oppoſer against the disciples of Saint Gregory, and Saint Augustine, and disputant for the Scots against S. Wilfride.

And the Bishops of Walles which were in the same oppoſition to the disciples of S. Gregory the Pope, were in the same case by these Protestants: One a Bishop and antiquary amonge them writeth, from the antient antiquities of that nation: (*Godwin Catalog. in Landaff. Annal. eccles. Landaffen: in Oudoceus.* 3.) Kinge Morcant hauinge killed one
" Frioc his Vncle, beeinge therefore excom-
" municate by the Bishop, vppon his absolu-
" tion, besides a graunt of diuers priuiledges
vnto

vnto the church of Landaff, gaue Cyncirill
and certaine land called Cynfall, as alsoe
the churches of Ythat-Haffern. (*In Gur-
uan.* 10.) Bishop Guruan excommunicated
Tendur king of Brechinianc, for killing En-
gistill a kinge of that contry trecherously, &
for absolutiō had from him the guift of Lan-
nihangel tref.ceriāc. Guoderec slew his owne
Brother Merchion. (*In Grecielus.*) for which
deed, hee was by Bishop Grecielus excōmu-
nicate, and enioyned by way of penance be-
fore hee might bee absolued, to spend a yeare
in pilgrimadge to the church of Dola in lit-
tle Brittanie. Garcan the sonne of Guinā (*In
Berthygion* 14.) kept his owne stepmother,
and beeing excommunicate for that Incest,
gaue to the Bishop Marchywis. (*In Bish. Ce-
renhir* 18.) Houel Kinge of Glewissig by per-
iury circūuented Gallū the sonne of Cidrich,
for which hee was held vnder excommuni-
cation, by the space of a yeare, at the time of
his absolution hee gaue Merthir-buceil, Mer-
thirminor, & Tircollan. Like was the case of
Ili the sonne of Conblus whoe vpon the like
occasion gaue Gulipe. Aquod sonne of Ioua
falling out with the Bishop, draue him and
his men into the church of Landaff, & threw
stones

" ſtones at them into the very church, for ſoe
" doinge hee was excommunicate, and to
" bee abſolued, was glad to giue Pennoun,
" with the church of Lautilul, and certaine
" other Lands. (*In Bish. Ioſeph.* 28.) Monric
" Kinge of Glamorgan beeinge excommuni-
" cate for puttinge out the eyes of Ergum, the
" ſonne of Guriat of Gueinſcot in the time
" of a truce, to haue his abſolution gaue
" Painipriſc.

Whoe deſireth more of ſuch proceedings by the Britans, ſoe recommended by Proteſtants, may enquire thē in the auntient Annals of Landaffe, and this Proteſtant Biſhop *Francis Godwin*, Proteſtant Biſhop there, who in his treatiſe of that See, is very plentifull in ſuch Examples. And this ſhall ſuffice for this ſhort hiſtorie of the Popes preeminence and proceedings here, from the beginning of our firſt faith in Chriſt, by them and their happie inſtruments therein. By whome, & whoſe preeminence ſpirituall, this kingdome from that time, hath receaued many greate and irrecomprehenſible graces and benefites, both ſpiritual & temporal, to bynde vs euerlaſtingly to honor and reuerence, with al dutie, that Apoſtolick See, and cheifeſt paſtors there-

thereof, ſucceſſors to our moſt glorious firſt Fathers and founders in the faith of Chriſt, and our cheife Sheephards on earth, except wee will deſperately runne away and caſt our ſelues out of the bleſſed flock and folde of the militant church of God, out of which there is noe ſaluation.

FINIS.

Faults eſcaped.

Pag. 42. *line* 1. *diſtributor*, *reade*, *diſtribution* pag. 52. *line* 19. *there nowned*, *reade*, *the renowned*. pag. 153. *line* 19. *this*, *reade*, *theſe*.

AN ADVETISEMENT.

Whereas in the first hundred yeare it is as suppose written in the story of S. Mansuetus, that Ireland was neuer plainely called Scotia, I wish it thus to bee qualified. pag. 34.

For if we graunt as some few write, that Ireland hath beene called Scotia, or Scotia Maior, Scotland, or the greater Scotland, yett that is very seldome found in histories, but it is commonly called in them auntient and late, *Hibernia, Iuernia, Inuernia, and Ierne, Iris, and Ogigia little Brittanie*, and by the Irish themselues, *Erin*, when the part of great Britanie, after the name of Albania ceased, is commonly in all historians named Scotia, Scotland. *Aristotil. l. de mundo Pompon. Mela l. 3. Solinus Polyhistor. c. 25. Strab. l. 4. Iuuenal. Satyr. 2. Claudian. l. 7. Stangh. Hunfrid. Lhuid. Stow Holinsh. hist. Hect. Boeth. Buchan. Capgr. in Catalog. Grymst. in Ireland.*